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NON-CHRISTIAN RELIGIOUS SYSTEMS.

THE CORÂN

ITS COMPOSITION AND TEACHING;

AND THE TESTIMONY IT BEARS TO THE HOLY SCRIPTURES.

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BY

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PREFACE

THE occasion for this work is the need of a new edition of THE TESTIMONY BORNE BY THE CORÂN TO THE JEWISH AND CHRISTIAN SCRIPTURES, published at AGRA in 1855. The second edition of this treatise (ALLAHABAD, 1860) being out of print, the author was asked to bring out a third, and in doing so to preface it with some account of the CORÂN itself, and the system founded thereon.

What has been now attempted will, it is hoped, prove of some service by way of introduction to the study of the CORÂN.

I have to express my obligation to Dr. Weil for his admirable introduction to the Corân;* from which I have freely borrowed, although from some of his views on the teaching of the Corân and the prospects of Islâm, I have felt bound to dissent.

The "TESTIMONY OF THE CORÂN," above noticed, has been translated and published in various oriental languages. It is here reprinted, with but a few corrections and amendments, as the SECOND PART of this work.

W. M.

LONDON, *17th May*, 1878.

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THE CORÂN.

CHAPTER I.

THE CORÂN AS EXPLAINED BY THE LIFE OF MAHOMET.

THE Corân is the ground-work of Islâm. Its authority is absolute in all matters of polity, ethics, and science, equally as in matters of religion. "The Lord hath said it," is the standard of daily life. Where revelation is silent, tradition speaks; and upon the tradition of Mahomet's sayings and example, as well as upon the interpretation and analogy of the text of the Corân, are built up the various schools of Islâm. But the Corân is supreme, and much of its teaching is so plain as to admit no question even among contending sectaries. While, therefore, those who would gain a knowledge of Islâm, or would seek to influence Mahometan thought, must make themselves familiar with the traditional and scholastic lore of the sect among whom they are cast, a still greater incumbency rests on them to study the Corân itself. The devotion of the Mussulman to the Corân is intense. In the early Caliphate the ability to repeat it by heart conferred power and distinction, and honour still attaches to the attainment. Familiarity with the Corân is a

source of strength for all who have to interchange thought with Mahometans, and adds prestige and influence; while ignorance of its contents must weaken the power of carrying conviction to the Moslem heart. Before all things, then, he that would deal with the Mahometan world, or even understand the principles which underlie its action, must make himself conversant with the Corân.

But the Corân, taken by itself, is perhaps of all books the least intelligible. Of the Bible, although the circumstances under which various parts were composed, and even the names and eras of the writers are sometimes obscure, yet the substance is so arranged as seldom to leave the meaning, whether of the narrative or didactic portions, doubtful. With the Corân, on the contrary, although the main outlines of the author's life are well known, the whole is confused, and the drift often hard of comprehension. The books or chapters follow one another without any chronological sequence, and the books themselves are frequently composed of fragments put together with no regard either to time or subject. To attain, therefore, a clear idea of the design of this disjointed composition, and of the bearing of its several parts, is only possible in connection with the study of the author's life. With this object in view, I propose to sketch very briefly the outlines of the career of Mahomet, confining myself to the passages needful to illustrate the Corân.

Mahomet was born at Mecca in the year 570 A.D. That city, situate on the great caravan route from Yemen to Syria, was from time immemorial famous

for the Káaba, and the neighbouring places of pilgrimage, which were by local tradition consecrated to the memory of Abraham and Ishmael. The leading tribe had for many generations been the Coreish, which discharged the influential offices connected with the Temple and the pilgrimage, and was predominant in the councils of the city. Mahomet sprang from the Bani Hâshim, a noble, though at this time somewhat decaying, branch of the tribe. His great-grandfather was married to a lady of Medîna, and Mahomet was thus connected with one of the ruling families of that city, the Bani Khazraj. Abdallah, his father, was poor, and died on a mercantile trip to Syria shortly before his birth. His mother, Amina, according to the custom of Mecca, put the infant out to nurse with a Bedouin tribe; and there the child remained for four or five years, acquiring the free habits and the pure tongue of the nomad race. His foster-mother was alarmed by epileptic symptoms, which more than once attacked her charge, and finally induced her to relinquish it. About a year after, Amina took the lad to visit his relatives at Medîna, but on the way home she died; so that in his sixth year Mahomet was left an orphan. His uncle, Abu Tâlib, became his guardian, and to the day of his death faithfully discharged the trust. While yet a child, Mahomet accompanied his uncle on a mercantile expedition to Syria. The youth of Mahomet passed uneventfully. Abu Tâlib was poor, and, finding it difficult to provide for his nephew in addition to his own family, procured for him the commission from a rich widow to superintend a

trading caravan to Syria. Khadîja, delighted with her agent's service, conceived a tender passion for him, and, though nearly forty, while he was but five-and-twenty years of age, became his wife. She bore him two sons and four daughters. Both sons died. The eldest, who survived two years, was called Câsim, whence Mahomet's name of Abul Câsim.

In Mahomet's thirty-fifth year, the Káaba, which had been dilapidated by a flood, was rebuilt; and when the sacred black stone had to be deposited in its place, the lot fell, as by a strange interposition, upon Mahomet (who, for his virtue and integrity, was called by his fellow-citizens "the Faithful") to undertake the task. Shortly after, Mahomet relieved his uncle, Abu Tâlib, of the charge of Ali, one of his sons, then five or six years of age. A strong attachment thenceforth bound together the two cousins; and twenty years after, Ali married Fâtima, Mahomet's youngest daughter. Another close friendship was formed with Zeid, a slave belonging to Khadîja, who had been captured from a Christian tribe. Him Mahomet, having freed, adopted; and he was thenceforth called "Zeid, the son of Mahomet."

Christianity was widely professed by the Syrian and border tribes, and there were some Christian settlements even in the heart of Arabia. The Gospel, therefore, was not altogether unknown at Mecca, though in an imperfect and garbled form. Four "Inquirers" are spoken of by tradition as in search of the "true religion," at that time expected to appear. One of these was the aged Waraca, a cousin of Khadîja, who is said to have written out some parts

of the Gospel; and another, Zeid ibn Amr, who is alleged to have recognized in Mahomet the coming Prophet. Amid much of this sort of tradition, that is marvellous and evidently proleptic, we may perhaps discern the fact that in some quarters a spirit of inquiry had been aroused in the Arab mind. Whether stirred up by such influences, or arising within spontaneously, it is certain that about the age of forty a new life was quickening in the soul of Mahomet. He had passed fifteen years, quiet and unobtrusive, in the bosom of his family, with nothing to distinguish him (save, perhaps, a singular gravity and virtue) from other men. He now began to court solitude and meditation, and for the purpose would retire for days at a time to a cave in Mount Hirâ, one or two miles distant from the city. Perplexed with the mysterious destiny of man, and the failure of repeated revelations to enlighten the gross darkness shrouding the peninsula, he would fall into ecstatic reveries; and at last he believed himself called to be a preacher of righteousness and the reformer of his people. On one such occasion he seemed to see the vision of an angel, from whom he received the command (embodied in the Ninety-sixth Sura) to— Ætat. 40–43.

"Recite in the name of the Lord who created,—
Created man from nought but congealed blood.
Recite! For thy Lord is beneficent.
It is He who hath taught [to record revelation] with the pen:
Hath taught man that which he knoweth not."

The vision, we are told, was followed by a considerable period (the *Fatrah*) during which further revelations

were withheld; and Mahomet, plunged in deep depression, thought to cast himself headlong from a height, but was held back by the same heavenly messenger. Shortly after this, as, wrapped in his garments, he lay stretched upon his carpet, the angel addressed him in these words :—

Sura LXXIV. "Oh, thou that art covered!
Arise and preach!
And magnify thy Lord;
And purify thy clothes;
And depart from uncleanness.
And show not thy favours in the hope of aggrandisement;
But wait patiently for thy Lord."

Here was now the commission to preach. Mahomet was constituted the Messenger of the Lord and his Apostle, and thenceforward revelations began to follow with frequency one upon another.

Such is the tradition concerning the first beginnings of inspiration in the mind of Mahomet. Some of the shorter Suras, couched in ecstatic language, were probably delivered at a still earlier period. The reader must bear in mind that the Corân professes to be a revelation proceeding *immediately* from the Almighty. Its contents are nowhere subjective; that is, they nowhere represent the aspirations of an inspired heart, or the teachings of a prophet himself enlightened of God. Word for word, the revelation comes direct from heaven. The formula, "Speak, thus saith the Lord," either precedes every single sentence, or must be so understood. Thus, to the Moslem, the Corân is in the truest sense Divine; and as such it was meant by Mahomet to be received.

Some of the rhapsodical fragments embodied in the Corân were probably composed by Mahomet as his own, before he conceived the notion of an absolutely objective revelation; but by the true believer the supposition would be rejected as impious. From beginning to end, in his eyes, every word of the Corân emanates direct from the Almighty.

For some time before his assumption of the prophetic office, Mahomet had been sharing the burden of his soul with the more intimate friends and relatives around him. Khadîja was the first repository of his spiritual yearnings; and at a time when he laboured under fear of diabolical influence, it was she who comforted him, and brought the aged Waraca to reassure his conviction of a Divine mission. Gradually there gathered around him a little band of devoted followers. Ali and Zeid were among the earliest; and also Abu Bekr, a faithful friend, through whose influence four others (including Othmân) and several ransomed slaves, joined the little circle of believers.

As the teaching of Mahomet developed, and his assertion of the unity of God and rejection of idolatry became more uncompromising, the men of Mecca began strongly to oppose him. They mocked the idea of a resurrection, derided his revelations as the effusions of a frenzied poet, and began to persecute the faith. Mahomet himself was safe under the guardianship of Abu Tâlib. But those who had no such protection were hard pressed; and a body of eleven men, some with their families, fled the country, and found refuge across the Red Sea, at the court of Abyssinia. Among these A.D. 615.

was Othmân, with his wife Rockeya, the Prophet's daughter.

A few months after this emigration a strange episode occurred, in which Mahomet sought a compromise with his people, by admitting their gods into his system, as intercessors with the supreme Divinity. While the Coreish sat beneath the Káaba, he began to recite before them the LIII. Sura, in which, after referring to his vision of the angel, he proceeds :—

> "And see ye not Lât and Ozza,
> And Manât the third besides?
> *These are the exalted Females,*
> *And verily their intercession is to be hoped for.*"

All were reconciled by the concession, and bowed themselves before the God of Mahomet. But his heart smote him within; and, not long after, the obnoxious lines (the two in italics) were recalled by Gabriel as suggested by the Evil One; and there was substituted the uncompromising denunciation of idolatry, from which he never after swerved :—

> "What! shall there be unto you male progeny, and female unto Him?
> That were, indeed, an unjust partition!
> They are naught but names which ye and your fathers have invented," &c.

Upon this, persecution was resumed by the Coreish more hotly than ever. The emigrants had returned on the report of the compromise; they now again fled to Abyssinia, where they were gradually increased by fresh arrivals from Mecca to the number of above

one hundred souls. The cause of Islâm was about this time unexpectedly strengthened by the conversion of two brave and influential citizens, Hamza, the Prophet's uncle, and Omar. Alarmed at the bold front which Mahomet and his adherents in consequence assumed, the Coreish formed a hostile confederacy, by which all intercourse with the Moslems and their supporters was suspended. Abu Tâlib, with the Hâshimites, though himself and many of the clan unbelievers in the mission of Mahomet, stood faithfully by their kinsman, and they all retired into the "Quarter of Abu Tâlib," A.D. 617-619. where, for two or three years, they remained cut off from communication with the outer world. It was only at the time of pilgrimage that the Prophet was able now to prosecute his ministry; but, cast off by his own people, he found little response from the other tribes to which his preaching was addressed.

The Corân, as at this period delivered, was fast assuming a different character. The Suras are longer; and although we still meet with frequent traces of the early fire, the style becomes tamer and more prosaic. The phenomena of nature, and its adaptations to the wants of man, are adduced to prove the existence of a Supreme Being and an over-ruling Providence. There are lengthened descriptions of a grossly material hell and paradise, and of the resurrection. Steadfastness and patience are inculcated on the Prophet, who is encouraged to persevere by the example of the messengers that preceded him, both Arabian and Jewish, and in one place by the fortitude of the Christian martyrs of Najrân. A new feature also

appears in the appeal which Mahomet now makes frequently in the Corân to the former Scriptures and to the Jews, as witnesses to his claims. His position is fortified by long and discursive narratives from Old Testament history,—such as the creation and fall of man, the flood, the stories of Abraham, David, and Solomon, given sometimes in the very language of the Bible, but overlaid and distorted by rabbinical fiction and conceits, and sometimes also by native legend. There is evidently Jewish inspiration, but whence derived we have not the means of saying. Mahomet was accused by the Coreish of plagiarism and fabrication. "They are fables of the ancients," said his adversaries, "which he hath had written down; they are dictated to him morning and evening." "Nay," replied the Prophet, "He hath revealed it who knoweth that which is hidden in the heavens and in the earth." The revelations were, in fact, fresh evidence of his inspiration.

The severity of the ban at last over-reached its object. The sympathies of many were enlisted by their privations in favour of Mahomet and his followers; and in the tenth year of his ministry the interdict was cancelled and the Hâshimites restored to freedom. But soon Khadîja died, and shortly after, Abu Tâlib. Dispirited by the double bereavement and the failing prospects of his cause, Mahomet, accompanied by Zeid alone, proceeded to Tâif, a city lying some sixty miles to the east of Mecca. But his appeal, though urged for several days upon them, was unheeded by the leading men of Tâif, and he was at last driven forth of

A.D. 620.

the rabble, wounded by showers of stones. As he rested on his way back, at Nakhla, he had a vision, in which a body of the Genii pressed around him, eager to listen to the Corân and embrace the new faith. He returned to Mecca with darkening prospects. Within two months of the death of Khadîja he married Sauda, the widow of one of the Abyssinian emigrants, and also betrothed to himself Ayesha, the daughter of his friend Abu Bekr, then but six or seven years of age. Suras XLVI. and LXXII.

Hope dawned at last from an unexpected quarter. At the yearly pilgrimage a little group of worshippers from Medîna was attracted and won over at Minâ by the preaching of Islâm; and the following year, now increased to twelve, they met Mahomet on the same spot, and took an oath of allegiance. At Medîna the claims of the new Prophet found a ready response. The circumstances were all favourable. Several Jewish tribes had been long settled in the immediate neighbourhood; and the religion and Scripture of the Jews, on which Mahomet had now begun to lean as one of his chief supports, were familiar there. The city had for years been distracted by civil war; the factions of the Aus and Khazraj were nearly balanced, and there was no one to take the lead. A teacher was deputed from Mecca to Medîna, and the new faith spread with marvellous rapidity. A.D. 621.

There was now a lull at Mecca. The two parties remained at bay, watching one the other. The Suras of the period breathe a calm and lofty spirit of assurance, with occasional warnings of Divine wrath and punishment against the ungodly city. There

was no hope of further success at Mecca; the expectation of Mahomet was directed northwards. His very dreams lay there. He was carried by night to the Temple at Jerusalem; and thence (so runs the tradition) upwards to the very presence of the Almighty, from whom he received the ordinance for prayer five times a day. He likewise adventured an augury that victory would be achieved by Heraclius speedily over his Persian foes.

Sura XVII.

Sura XXX.

Again the time of pilgrimage arrived, and Mahomet found himself surrounded by an enthusiastic band of above seventy disciples from Medîna, who, in a secret defile at Minâ, pledged themselves to receive and defend him at the risk of life and property. Forthwith he resolved to quit the ungrateful and rebellious city, and gave command to his followers to "depart unto Medîna; for the Lord verily hath given you brethren in that city, and a home in which ye may find refuge." And so, abandoning house and home, they set out secretly in little parties for Medîna, where the numbers soon reached perhaps one hundred and fifty, counting women and children. At last Mahomet, with Abu Bekr and Ali, and their families, were left almost alone behind. The Coreish, disconcerted by this unexpected turn, now held a council. It is thus described in the Corân: "And call to mind when the Unbelievers plotted against thee, that they might detain thee, or slay thee, or expel thee. Yea, they plotted: but God plotted likewise. And God is the best of plotters." But Mahomet, warned of their

A.D. 622.

Sura VIII. 29.

designs, made his escape to a cave in Mount Thaur, near Mecca; and three days after, eluding the vigilance of his enemies, was on his way to Medîna. The day of his flight marks the era of the Hégira (or emigration) A.D. 622. Sura IX. 42.

The portions of the Corân belonging to the last few years at Mecca, reiterate the arguments already described against idolatry and the objections urged by the unbelievers; proofs of the Divine attributes; Scriptural and legendary tales; with vivid, and sometimes dramatic, representations of heaven and hell. Towards the close of this period will also be found allusions to the impending emigration. The Suras grow much longer (extending often over many pages), and the diction becomes still tamer and more artificial, but every here and there with bursts of bold imagery and impassioned poetry.

A new feature appears in Christianity now coming under notice. In the earlier Suras our Faith is mentioned seldom and but allusively. Throughout the Corân, indeed, passages relating to the Gospel are comparatively few; but two or three are given in great detail, and recite the narratives of the births of John the Baptist and of Jesus: the first of these was produced shortly after Mahomet's return from Tâif. There are also some passages regarding our Lord's miracles, a few references to the Apostles, and the tale (rendered with much fantastic colouring) of the Seven Sleepers. The Gospel narrative corresponds generally with the opening of St. Luke, Suras XIX. 1; III. 33; V. 118. Suras XXXVI. and XVIII.

being sometimes couched in the very words, but abounds with childish marvels, such as we find in the Gospel of the Infancy. The Crucifixion is denied; the Lord's Supper and Baptism are unnoticed; and in his conception of the Trinity (a doctrine which he repeatedly repudiates indignantly), the Virgin Mary would seem to have been regarded as one of the Persons. Yet he appeals to the Gospel equally as to the Pentateuch in confirmation of his mission; and his rupture at Medîna with the Jews led him thereafter to speak more kindly of the Christians than of them. Thus, although some portions of the Gospel were without doubt known to Mahomet, it must have been in the most fragmentary form, and his acquaintance with the teaching of Christianity was to the last scant and distorted.

Sura IV. 155.

Islâm (meaning thereby the surrender of the will to God) underlay all previous revelation. To pious Jews and Christians, and even Sabians, salvation was assured, as well as to Moslems. The mission of Mahomet was intended primarily for the Arabs. It had not as yet assumed an exclusive and antagonistic attitude. Mahomet was a mere preacher, a simple warner. The idea of force and compulsion had not up to this time entered his mind. But from his followers he even at this stage demanded and received an absolute submission. They were bound implicitly to "obey God and His Prophet." Along with exhortations to the fear of God, charity, humility, rectitude, purity, and other virtues, there now appear precepts for the stated observance of prayer, and the ceremonial of the Káaba is enjoined

Suras II. 62; V. 74.

as part of the great catholic faith of Abraham. We find also Jewish restrictions as to certain kinds of food, but the positive precepts as yet are few.

The flight to Medîna changes the scene, and with it the character of the portions of the Corân there revealed. The idolaters of Mecca disappear, and their place is taken by the "hypocrites" of Medîna. Here there was no open opposition either to Mahomet or his doctrines; but, nevertheless, a powerful faction was jealous of the stranger's advent, and an undercurrent of disaffection prevailed which not unfrequently appears upon the surface. The head of this party was Abdallah ibn Obey, who, but for the new turn in the fortunes of his city, was on the point of being its chief. The disaffected citizens continue the object of bitter denunciation in the Corân, till near the close of the Prophet's career, when, before the success of Islâm, they, too, vanish from the scene.

But the most prominent subject of discourse in the early Medîna revelations is the Jewish people and their religion. At the outset Mahomet spared no endeavour to attach them to his cause. He dwelt upon the lives of their prophets and worthies, and sought by recounting the interpositions of the Almighty in the land of Egypt and elsewhere, to stir their gratitude, and induce them to publish the evidence in his favour which he contended that their books contained; but he failed. Excepting a few apostates, they refused to admit his prophetic claims. Disappointment soon ripened into enmity; and they who had been appealed to before as witnesses are now

denounced as blind and reprobate, fit descendants of the people who killed their Prophets and rejected their Messiah. The Pentateuch and the Gospel are still appealed to; but it more and more becomes the mission of Mahomet, in an ever-widening circle, to bring back all those who had perverted the doctrines of their sacred books to the old catholic faith. Abraham was neither Jew nor Christian, but a true Moslem; and the faith of Abraham was now at last recovered and perfected in the Corân. The Scriptures had foretold the coming Prophet; the Jews recognized him as they would one of their own children; but, perverted by bigotry and malice, they falsified their evidence. Their hearts were seared; a "thick covering" enveloped them; and the Suras of the period abound with passages to enforce and illustrate this conclusion.

The first year of Mahomet's residence at Medîna was chiefly occupied in building the great Mosque, and providing houses for himself and his followers, who for the first few months had been received into their homes and hospitably entertained by the citizens of Medîna. The authority of the Prophet was at the outset recognized only by the professed converts to Islâm; but it gradually extended, till soon he became virtual chief of the whole city.

The ritual for prayer, preceded by lustrations of a Jewish character, was observed from the first arrival of Mahomet; but it grew rather out of his practice than by Divine prescription. At the five stated periods of the day the believers were summoned by the Adzân, or call of the

Suras IV. 42; V. 7.

Crier, to a short service in the Mosque, which might also be performed elsewhere; and Friday was set apart, though without the sacredness of the Jewish Sabbath, for a more general and solemn observance. Sura LXII. But Friday is nowhere mentioned in the Corân, excepting at a later period, when the believers are chided for quitting the Mosque on the arrival of a caravan, and leaving the Prophet standing alone in the pulpit. At first Mahomet followed some of the Jewish fasts and festivals; but his growing aversion from the Jews led to the establishment of separate institutions, which, though of a kindred character, differed from the Jewish both in time and circumstance. At the beginning he worshipped like the Jews, towards Jerusalem; but Sura II. 188. the Kibla, or direction of prostration at prayer, was now changed to the Káaba. So, also, the fast of the Atonement was at first kept by Mahomet; but in the following year the month of Ramadhân was ordained as a fast, professedly after Sura II. 184. the example "of those who had gone before." And, to mark a still further divergence from Judaism and approximation to the worship of Mecca, the Eed al Zoha, or slaying of victims, was observed at Medîna on the same day as the corresponding rite at Minâ, and in substitution for the Jewish rite of Sacrifice.

In the second year of the Hegira, with hostilities against the Coreish, there opens a new A.H. 2. phase of the Corân. Hitherto, as we have seen, Mahomet had declared himself to be a simple preacher. He was not the "keeper" of the

unbelievers. Even in Medîna, at the beginning, there was to be "no constraint in religion." Suras II. 257; IV. 79. But the principles of Islâm gradually underwent a change. The caravans of Mecca offered a tempting opportunity for reprisals, and several expeditions were organized against them. In one of these, conducted under sealed instructions, the caravan, with two of the Coreishite convoy, was captured, and a citizen of Mecca killed, and this after the sacred month of Rajab had set in. Mahomet at first disowned the transaction as sacrilegious, and placed the prisoners and booty in bond; but it was not long before a Divine order, justifying Sura II. 217. hostilities, even in the sacred months, as less grievous than idolatry and opposition to Islâm, removed his scruples. Thereafter the Corân abounds with incitements to fight for the faith, and with warlike denunciations against the Coreish.

Mahomet now assumes the position of a theocratic ruler, and the Corân is freely used for making public his commands. Every word still purports to emanate from the Deity, as addressed to his Vicegerent on earth. Spiritual precepts mingle with other matters, but the Revelation becomes more and more the organ of the Prophet's government. "General orders" on victory or defeat, the disposal of booty and the treatment of prisoners, statutes of criminal law and civil rights, ordinances on marriage, slavery, and divorce, instructions descending even to the regulation of social life and intercourse, and of Mahomet's own domestic privileges, appear mingled indiscriminately with religious teaching in the pages of the Corân.

About eighteen months after the Flight, the first pitched battle with the Coreish took place at Bedr. With an army of 305 followers (of whom two-thirds were citizens of Medîna), Mahomet routed a force three times the number, with great slaughter, and taking many prisoners. He thus not only struck terror into the Coreish, but effectually established his position of Chief of Medîna. Here was an evident proof of his mission; for it was by the Divine interposition, and by the aid of angelic hosts, that the victory—or Decision, as it is termed—was gained. Suras III. and VIII.

A twelvemonth later the Coreish had their revenge. They advanced upon Medîna 3,000 strong. Mahomet met them at Ohod, a hill three miles distant from the city, at the head of but 700 followers; for his ranks had been thinned by the defection of Abdallah ibn Obey. He was signally defeated, with the loss of 70 men, including his uncle Hamza; and he himself was wounded and stunned. Still the hand of the Lord was manifest. Defeat was needed to sift the lukewarm from the true believers, and success, as before at Bedr, would be again vouchsafed. What if Mahomet himself had been killed? The cause was of God, and would survive triumphant. And so, with masterly address, both victory and defeat were made to serve his purpose. A.H. 3. Sura III.

Shortly after the victory of Bedr, a difference having arisen between Mahomet and the Bani Caynocâa, one of the Jewish tribes settled in the outskirts of Medîna, he invested their fortress. They capitulated. Their

lives were spared at the prayer of their ally, Abdallah ibn Obey, but they were driven into exile. About a year and a half after, Mahomet found occasion to pick a quarrel with the Bani Nadhîr, another of the Jewish tribes, inhabiting a well-fortified suburb surrounded by rich date-groves. After a siege of three weeks Mahomet accepted their offer to surrender lands and gardens to him, and leave the country. The LIX. Sura is devoted to the subject. The Prophet is there justified in having broken the laws of Arab warfare in cutting down and burning the date-trees, and the disaffected party are taunted with their inability to assist their Jewish confederates.

A.H. 4. In the fourth year of the Hegira there was no actual fighting. The leaders of the two armies at Ohod had appointed a hostile meeting to take place at the fair of Bedr the following year. Both marched forth. But the Coreish, harassed by drought, halted on the way and returned; while the Moslems encamped eight days on the appointed spot, buying and selling at the fair. In the III. Sura the Divine satisfaction is signified at the result.

A.H. 5. In the fifth year, during an expedition against the Bani Mustalick, a disloyal tribe, an altercation arose between the men of Medîna and the refugees from Mecca. High words led to blows, and Abdallah ibn Obey began to taunt his people with having brought upon themselves this influx of insolent strangers. "When we return to Medîna," he said, "the mightier shall surely expel the meaner." Mahomet, alarmed at the bold expression of so dangerous a sentiment, gave orders for a

long and immediate march. Soon after, the LXIII. Sura was revealed, with a bitter reprimand against Abdallah and his disaffected followers.

This year is remarkable for certain scandals connected with the domestic life of Mahomet. He had now five wives, two of whom had been but recently added to his harem. Nevertheless, he was smitten by the charms of Zeinab, wife of his adopted son Zeid, who, seeing this, divorced her, that she might be married to his friend. Mahomet hesitated to take to wife one who, according to Arab custom, was of prohibited affinity. But the passion was irrepressible; and at last a revelation was produced which chided his fear of man; ruled that adoption made no virtual affinity; and, "that there might be no offence chargeable to believers in marrying the wives of their adopted sons," joined the Prophet in marriage to Zeinab. Sura XXXIII.

A few months later another delicate affair, but of a different complexion, occurred. On his various expeditions, Mahomet was accompanied by one or more of his wives. At the last stage, returning from the campaign against the Mustalick tribe, Ayesha's tent and litter were by inadvertence carried away while she was for the moment absent, and on her return she found herself in the dark all alone. Expecting the mistake to be discovered, she sat down to await the issue, when, after some delay, one of the followers came up and, finding her in this plight, bade her mount his camel, and so conducted her to Medîna. The citizens drew sinister conclusions from the circumstance. Mahomet himself became estranged from Ayesha,

and she retired to her father's house. Several weeks elapsed thus, when at length the Prophet was supernaturally apprised of her innocence; and the law was promulgated which requires four eye-witnesses to establish the charge of adultery, in default of which the imputation is to be punished as a slander. And so Ayesha was taken back, and her accusers beaten with stripes.

Sura XXIV.

About this time certain commands were also issued for the veiling of women when they walk abroad, and for the decent regulation of social and domestic intercourse. These were more stringent in the case of the Prophet's own wives, who, in case of incontinence, were threatened with a double punishment. They were not as other women, and more than others were to abstain from being bland in speech, "lest he indulge desire in whose heart is disease"; and, finally, the jealousy of Mahomet was allayed by the injunction that they should never marry again, even after his death. The obligation devolving on believers to consort equally with their several wives was also relaxed specially in the Prophet's favour.

Sura XXV.

Sura XXXIII.

Sura XLVIII.

Towards the close of the same year the Coreish, with an army of 4,000 men, again attacked Medîna. Mahomet, resolved not a second time to hazard an engagement without the town, intrenched his position by a deep ditch, behind which he opposed the enemy. For fifteen days the siege was pressed, to the great alarm and peril of the city, when the host, wearied and pressed by stress of weather, suddenly decamped. Mahomet had hardly begun to lay aside

his armour when he was visited by the angel Gabriel, with the command, "Arise, and go forth against the Bani Coreitza. Behold, I go before thee to shake their walls." This was the only Jewish tribe now left in the neighbourhood. Charged with having listened to the overtures of the Coreish, they were besieged by the Moslem army. After fourteen days, reduced to extremity, they surrendered at discretion. The men, to the number of 600 to 800, were deliberately beheaded in parties, one after another, and the women (one of whom the Prophet reserved for himself) and the children were sold into slavery. These events are treated of in the XXXIII. Sura, where the alarm of the citizens, the cowardice of the "hypocrites," the signal deliverance wrought by the Lord, and the destruction of the Jews, are graphically described.

In the sixth year of the Hegira Mahomet conceived the project of peacefully visiting Mecca, to perform the rites of pilgrimage. Few of his Bedouin allies responded to the invitation. Nevertheless, the cavalcade, arrayed in pilgrim garb, numbered 1,500 followers. But the Coreish, suspicious of the design, opposed their entrance; so they encamped outside the sacred limits, at Hodeibia, where, after protracted negotiations, a truce was signed. Hostilities were suspended for ten years; all tribes were declared free to enter into treaty with Mahomet; and liberty was accorded to converts from Mecca to join him at their pleasure. The pilgrims were at once to return without entering Mecca, but permission was promised for the performance of the pilgrimage in the coming year. During the negotiations

A.H. 6.

Othmân had been sent as an envoy to the Coreish, and, his return having been delayed, a rumour spread of foul play. The pilgrims crowded round the Prophet, as he stood under an acacia-tree, and enthusiastically pledged themselves to stand by his absent son-in-law. The stirring scene, known as "the pledge of the tree," is thus noticed in the XLVIII. Sura: "Verily, God was well pleased with the believers when they pledged themselves under the tree." In the same Sura the truce is termed "an evident victory"; and in effect it was a real triumph for Mahomet, because it recognized him as an equal and independent power. But his followers were disappointed; and he allayed their chagrin by the promise of early conquest and abundant spoil elsewhere, a prospect from which, as the severest punishment for their lukewarmness, the backward Bedouins were excluded. In another Sura, revealed about the same time, the Moslems are warned against familiarity and friendship with the unbelievers, and rules are laid down for the treatment of such female converts as came over from Mecca; the marriage bond between believers and their unbelieving wives who remained at Mecca was annulled; and the dower of the one was allowed to be set off against the dower of the other.

Sura LX.

Before many months the promise of victory and spoil was amply redeemed by the campaign against the Jews of Kheibar, a territory several days' journey north of Mecca, where a rich booty and ample domains were secured by Mahomet for himself and his followers. The seventh year of the Hegira passed otherwise uneventfully, and

A.H. 7.

at its close the postponed pilgrimage was peacefully performed according to the treaty.

In the eighth year another scene took place in the Prophet's harem, which gave occasion to some strange passages similar to those revealed in the affair of Zeinab. In the previous year Mahomet had sent despatches summoning the kings of the earth to the true faith. To none of these did he receive satisfactory response, excepting from Muckouckas, Governor of Egypt, who, among other gifts, forwarded two slave girls. Being sisters, only one (according to the Moslem law) was lawful to him, and he selected Mary. In the following year she presented him with a son, who died in infancy. The fondness of Mahomet for the Coptic maid was resented by his numerous wives, one of whom surprised him in her own room alone with Mary; and he promised to forego her society if the affair were kept quiet. But the scandal could not be concealed, and Mahomet soon found his harem cold and estranged. He withdrew from their society, and for a month lived with Mary alone. A revelation appeared upon this occasion, chiding him because he had "forbidden himself that which God had made lawful to him, out of desire to please his wives"; allowing him to abrogate his promise; and threatening his wives with the displeasure of God and man. "Haply his Lord, if he divorce you, will give him in your stead better wives than ye are—submissive unto God, believers, pious, repentant, devout, fasting—both women married previously and virgins." Whether Mahomet intended such passages to be perpetuated in the Corân we have

A.H. 8.

not the means of determining; but there is certainly nothing, either in tradition or in the Corân itself, which would lead to the supposition of his having been abashed at the frailty and licentiousness disclosed by these transactions, or was even conscious of the discredit attaching to them.

In this year the arms of Mahomet had a serious reverse at Mûta, on the Syrian border, where his friend Zeid was killed. A new phase, however, now opened on Islâm; an indirect breach of the truce by the Coreish was eagerly challenged, and the Prophet, at the head of 10,000 men, entered Mecca as a conqueror. He treated the prostrate city with singular forbearance and generosity; the whole population came over to his cause; and in a few weeks we find the once hostile chiefs of the Coreish marching under the banner of Mahomet. The Bedouin tribes of the neighbourhood were more stubborn. They rapidly concentrated at Tâif; and an engagement took place in the valley of Honein, which at the first threatened to be critical, for the ranks of Mahomet, as they defiled through the narrow pass, were thrown into confusion by an ambush of the enemy rushing wildly upon them. The Moslems rallied at the call, which touched a double chord,—"Ye men of the Sura Bacr! Ye men of the tree of fealty!" * and driving back the Bedouins, secured a complete victory, together with great spoil. After an unsuccessful attempt to carry Tâif by siege, Mahomet divided the booty and turned homewards. To gain the hearts of

* Sura II., the first revealed at Medina. The "tree of fealty," *i.e.* Hodeibia.

the chiefs of Mecca, he, at the distribution, gave them special largesses from the spoil. This caused discontent among his older followers, whom he appeased by protestations of his regard, and of his resolve never to abandon Medîna or return to live at Mecca. In the IX. Sura the special application of the booty is justified, the panic at Honein described, and the eventual success ascribed to angelic aid.

The power of Mahomet now overshadowed the Peninsula, and the ninth year of the Hegira is known as the "Year of Deputations," which poured in upon him from all quarters, to acknowledge his supremacy, and receive instruction in the requirements of Islâm,—prayer, the giving of tithes, and fasting. Some of the visitors were rude sons of the desert; and one party, on arriving at his door, called out in a loud voice for Mahomet to come forth. Courteous and condescending, Mahomet had still a just respect for his own dignity, and the occasion was not thought too inconsiderable for a revelation (Sura XLIX.), commanding that the Prophet should be addressed in a more courtly and submissive tone. A.H. 9.

In the summer of this year occurred the expedition to Tebûk, the last that was undertaken by Mahomet. It was intended to overawe the Syrian tribes, which had been stirred up by Roman influence to assemble on the frontier. The lukewarm party at Medîna, and even some of Mahomet's sincere adherents, afraid of the heat and discomforts of the march, held back; while others showed the utmost alacrity, and contributed largely towards the equipment of the force. After a successful campaign, in which several Christian

and Jewish chieftains tendered their submission, Mahomet returned, and promulgated an indignant diatribe against the malingerers, who, by their absence upon false pretences, had incurred the Divine displeasure. Those who frankly confessed their fault were more leniently dealt with; and the "Weepers," that is the indigent believers, who bewailed their inability to equip themselves for the march, are mentioned with special commendation.

Sura IX.

The displeasure of Mahomet was about the same time kindled against a party, who had built a mosque in the suburbs, with some disloyal purpose. He not only caused the building to be dismantled, but stigmatized its foundations as "built on the brink of a crumbling bank to be swept away with the builder into the fire of hell." The disaffected faction, however, had now but little countenance at Medîna, and Abdallah ibn Obey dying shortly after, it disappeared entirely from the scene.

Sura IX.

In the course of the year, Tâif having tendered submission, there was no longer opposition anywhere in the Peninsula. Therefore, when the month of pilgrimage came round, Mahomet deputed Ali to recite, before the multitude assembled at Medîna, the "Release," according to which, after the term of four months, the Prophet was discharged from the obligations otherwise devolving upon him, and commanded to wage war against all unbelievers failing to submit themselves to Islâm. None but Moslems were ever after to approach the holy Temple, nor (so it was declared) should any unbeliever enter paradise.*

Sura IX.

* This last clause (as well as the prohibition against making

In the latter period of the life of Mahomet little notice is taken either of Jews or Christians. He had not received from them the countenance he claimed; and, indeed, his object now attained, their support was no longer needed. When not indifferent, his attitude was unfriendly towards the Christians; and towards the Jews, embittered. A Christian embassy from Najrân, headed by their bishop, visited Medîna, and entered into argument with the Prophet. As the discussion waxed warm, Mahomet defied his opponents to bring the matter to the test of an oath: —"Come, let us call over the names of our sons and your sons, of our wives and your wives, of ourselves and yourselves; then let us curse one the other, and lay the curse of God upon those that lie." This strange challenge is embodied in the Corân. At the last, Mahomet was directed to fight against the recusant "people who possessed the Scriptures," that is, both Jews and Christians, until they agreed to "pay tribute with their hand, and were humbled." Both are cursed for their "lying vanities," the Jews for calling Ezra, and the Christians for calling their Messiah, the Son of God; and the priests and monks, who on former occasions had been spoken kindly of, are now bitterly condemned:—"These devour the wealth of the people in vanity, and obstruct the ways of the Lord; . . . their gold and silver shall be

Sura III.

Sura IX. 30–36.

the circuit of the Káaba, naked) does not appear in Sura IX., though it is implied in some other passages, as Suras III. 84; XLVIII. 13. It was, I need hardly add, in direct contravention of Mahomet's earlier teaching.

heated in the fire of hell, and their foreheads, and their sides, and their backs, shall be seared therewith ;—*This is that which ye have treasured up for yourselves, taste that which ye have treasured up.*" But of the Scriptures themselves, both of the Old and New Testaments, Mahomet never, from first to last, made mention but with profound respect and veneration.

The life of Mahomet was now drawing to a close, when in the 10th year of the Hegira, accompanied by his wives and by a vast multitude, he performed the "Farewell pilgrimage," of which the rites were now divested of every idolatrous association. On the sacred mount of Arafât he recited certain passages of the Corân, ending with the 4th verse of Sura V. :— "This day have I perfected my religion unto you." Returning to Medîna, he admonished the people in their various duties, social and domestic; and proclaimed the equality of every believer with his brother, and the sacredness of life and property. Then he recited the verses in Sura IX., which abolish intercalation of the year and prohibit change of the sacred months. He warned them of the wiles by which Satan would seek to beguile the faithful even in matters trifling and indifferent; and concluded :— "Verily I have fulfilled my mission. I have left that amongst you, a plain command,—the Book of God, and manifest ordinances,—which, if ye hold fast, ye shall never go astray."

Three months after, Mahomet fell sick; and on the 8th of June, A.D. 632, he died, in the sixty-third year of his age.

A.H. 11.

CHAPTER II.

COMPILATION AND ARRANGEMENT OF THE CORÂN.

DURING the lifetime of Mahomet no attempt was made to collect the multitudinous revelations constituting the Corân, into one book. The various passages had been written down from his lips, from time to time at their delivery, by some friend or follower performing the office of amanuensis; or they had been first committed to memory, and then at some subsequent period recorded. For this purpose the rude materials in use among the Arabs were employed, as palm-leaves, leather, stone tablets, or the shoulder-blades of goats and camels. There was no systematic arrangement of these materials. There were, indeed, recognized "Suras," or chapters; and it seems probable that the greater part of the revelation was so arranged during the Prophet's lifetime, and used in that form for private reading, and also for recitation at the daily prayers.* Some of the Suras were short and self-contained; others were longer, and from time to time were added to by the command of Mahomet, who would direct a new revelation to be "entered in the Sura treating of such and such a subject." There was no fixed repository for these materials; but there

* A "Sura" means a row or series, such as a line of bricks arranged in a wall.

is reason to conjecture that the greater portion, or at least the most important chapters, were laid up in the habitation of one of the Prophet's wives (for he had no separate room or dwelling-place of his own), or left in the custody of the scribes or secretaries who had first recorded them. They were, moreover, treasured up with pious reverence in the memories of the people; and transcripts of the several Suras or fragments, especially of those most frequently in use for meritorious repetition, or for public and private devotion, were even before the Flight in the hands of many persons, and so preserved with religious and even superstitious care. As the Faith extended, teachers were sent forth to the various tribes throughout Arabia to instruct the new converts in the requirements of Islâm; and these carried with them, either in a recorded form or indelibly imprinted on the mind (for the Arab memory was possessed of a marvellous tenacity), the leading portions of the Revelation.

Such was the state of things at the Prophet's death, and so it continued for about a year. After the battle of Yemâma, in which many of the reciters of the Corân were slain, the risk of leaving the Revelation on this precarious footing presented itself forcibly to the mind of Omar. "I fear," he said, addressing the Caliph Abu Bekr, "that slaughter may again wax hot among the reciters of the Corân in other fields of battle, and that much may be lost therefrom. Now, therefore, my advice is that thou shouldest give speedy orders for collecting the same together." Abu Bekr, recognizing the wisdom of this counsel, appointed Zeid, the chief amanuensis of the Prophet, to the task; and so

Zeid sought out the various Suras and fragments of the Corân from every quarter, and "gathered them together from palm-leaves and tablets of white stone, and from the breasts of men." The manuscript of the Corân, as thus compiled, was committed to the keeping of Haphsa, one of the Prophet's widows, and continued to be the standard text during the ten years of Omar's Caliphate.

But by degrees variety crept into the many transcripts from this compilation, and the Caliph Othmân was persuaded to apply a trenchant remedy. Zeid was appointed to the recension of his former work; and as the differences were mainly of dialect and expression, a syndicate was nominated of three Coreish authorities to act as final judges in the matter. The various readings were searched out from all the provinces of the Empire, and the new collection was assimilated to the pure Meccan dialect in which Mahomet had given utterance to his inspiration. Transcripts were then multiplied, and forwarded to the chief cities as standards for reference. All previous copies were called in, and committed to the flames. The recension of Zeid has been handed down unaltered. So carefully has it been followed, that there is but one and the same Corân in use throughout the vast bounds of the Mahometan world. Various readings are almost unknown. The few variations are almost entirely confined to the vowel forms and the diacritical points, which, having been invented at a later period, formed no part of the original or of Zeid's recension.

There is every security that the work of Zeid was executed faithfully; and, indeed, the acceptance of

the Corân by Ali and his party, the antagonists of the unfortunate Othmân, is the surest guarantee of its genuineness. It is possible that some of the earlier and of the more ephemeral fragments which proceeded from Mahomet may have before his death become obsolete, and thus escaped collection; but the pious veneration with which the whole body of the Mussulmans from the first regarded the Revelation as the Word of God, the devotion with which they committed it to memory, and the evidence that transcripts existed even from an early period of Mahomet's ministry, combined with the fact that Zeid's collection came into immediate and unquestioned use,—all this leaves no doubt in the mind that the Corân as we read it now contains the very words delivered by the Prophet.*

But the Corân has this drawback, that we are never sure of the context. While some Suras, especially the shorter chapters, the lyrics, and narrative portions, are more or less complete, and presumably in the form in which they were first promulgated, there prevails throughout the great body of the work an utter disregard of chronological sequence. There are not only startling breaks and gaps, but later passages not unfrequently precede the earlier. The fragments have been set with artless simplicity. The materials were too sacred to be dressed by human hand, and so we have this tangled mass—a mosaic of which the parts are so rudely and fortuitously put together that the design is often marred and unintelligible.

* The subject is followed out in greater detail in the first chapter of the Introduction to the "Life of Mahomet," reproduced as an Appendix in the second edition.

In a work extending over so many years, based upon the changing incidents of the day, and bearing so manifestly the impress of an impulsive mind, discrepancies were to be looked for; and they certainly are not wanting in the Corân. Inconsistency and contradiction are incompatible with the idea of a Divine revelation, although a positive command may be cancelled or amended. When, therefore, two passages are opposed to one another, expositors hold that the earlier is abrogated by the later, in accordance with the text: "Whatever verses We cancel or cause thee to forget, We give thee better in their stead, or the like thereof." Sura II. 100.

While the component parts of each Sura are thus often wanting in connection, whether as to time or subject, the several Suras or chapters follow one another upon no principle whatever, excepting it be that of length; for the longest are placed first, then the shorter, and so on till the smallest of all come at the close of the volume. And since the shorter Suras belong, as a rule, to the early period of Mahomet's ministry, and the longer to the later period, the arrangement is a direct inversion of the natural order, insomuch that the reader who would begin at the end of the Corân and read backwards to the beginning, would have a much truer conception of the teaching with which Mahomet commenced his ministry, and the stages by which it advanced to the fully developed Islâm, than if he had begun at the beginning.

Any attempt to arrange the Suras in true chronological order can at the best be approximate; but there are guides which, within certain limits, may be

depended upon. First, the style: wild and rhapsodical in the early period, prosaic and narrative in the second, official and authoritative in the last. Then there is the development of doctrine and precept; the bearing of the argument, whether addressed to the idolater of Mecca, to the Jew or Christian, or to the disaffected citizen of Medîna; to the believer oppressed and persecuted, or to the same believer militant and triumphant. And, lastly, there are distinct references to historical landmarks, which, within certain limits, fix the period of composition. On the other hand, a great portion of the Suras—certainly all the longer ones—being formed of fragments belonging to various periods of the Prophet's life, it often happens that a Sura of such composite character cannot be assigned wholly to any one particular period; thus, even in a chapter which is rightly classed as a Medîna Sura, we not unfrequently meet with passages evidently given forth long before at Mecca, and *vice versâ*. It will also be understood that there are great portions of the Corân which, having nothing very characteristic about them, it is hardly possible on sufficient grounds to assign to any specific period, and the arrangement of which must therefore rest on purely arbitrary assumption.

In the following pages the Suras, 114 in number, have been arranged to the best of my judgment; and while the general order may be accepted as based on sufficient grounds, it will be gathered from the preceding remarks that, with certain exceptions of determinate epochs, a considerable latitude must be allowed in fixing the place of individual Suras.

Approximate Chronological Order of the Suras.

FIRST PERIOD.—Eighteen Suras: CIII., C., XCIX., XCI., CVI., I., CI., XCV., CII., CIV., LXXXII., XCII., CV., LXXXIX., XC., XCIII., XCIV., CVIII. These are all short rhapsodies, some of only one or two lines. They may have been composed before Mahomet had conceived the idea of a Divine mission, or of a Revelation communicated to him direct from heaven. None of them are in the form of a message from the Deity.

SECOND PERIOD.—The Opening of Mahomet's Ministry.

Sura XCVI. contains the command to "recite in the name of the Lord." According to tradition, it was the first revelation received by him, after which an interval (the Fatrah) elapsed during which inspiration was suspended.

Sura CXIII. Five short verses on the unity and eternity of the Deity. There is nothing to mark its exact period; but it opens with the word "Say," and must therefore be subsequent to the time when Mahomet assumed that he was directly inspired of God. He is said to have been in the habit of repeating this Sura before retiring to rest.

Sura LXXIV. opens with the command to preach, and proceeds with a scathing denunciation of one of the chiefs of Mecca who scoffed at the Resurrection. Unbelievers are threatened with hell.

Sura CXI. A short Sura, in which the uncle of the Prophet, Abu Lahab, and his wife are cursed in wild and bitter terms.

THIRD PERIOD.—From the Commencement of Mahomet's public Ministry, to the Abyssinian Emigration.

Suras LXXXVII., XCVII., LXXXVIII., LXXX., LXXXI., LXXXIV., LXXXVI., CX., LXXXV., LXXXIII., LXXVIII., LXXVII., LXXVI., LXXV., LXX., CIX., CVII., LV., LVI. These are chiefly composed of descriptions of the Resurrection, Paradise, and Hell, with references to the growing opposition of the Coreish.

FOURTH PERIOD.—From the Sixth to the Tenth year of Mahomet's ministry.

Suras LXVII., LIII., XXXII., XXXIX., LXXIII.,

LXXIX., LIV., XXXIV., XXXI., LXIX., LXVIII., XLI., LXXI., LII., L., XLV., XLIV., XXXVII., XXX., XXVI., XV., LI. With this period begin narratives from the Jewish Scriptures, and rabbinical and Arab legends. The temporary compromise with idolatry is connected with Sura LIII.

FIFTH PERIOD. — From the Tenth year of Mahomet's Ministry (the period of the removal of the Ban) to the Flight from Mecca.

Suras XLVI., LXXII., XXXV., XXXVI., XIX., XVIII., XXVII., XLII., XL., XXXVIII., XXV., XX., XLIII., XII., XI., X., XIV., VI., LXIV., XXVIII., XXIII., XXII., XXI., XVII., XVI., XIII., XXIX., VII., CXIII., CXIV. (the last two indeterminate). The Suras of this period contain some narratives from the Gospel. The rites of pilgrimage are enjoined. The cavillings of the Coreish are refuted; and we have vivid picturings of the Resurrection and Judgment, of Heaven and Hell, with proofs of God's unity, power, and providence.

From stage to stage the Suras become, on the average, longer, and some of them now fill many pages. In the later Suras of this period we meet not unfrequently with Medîna passages, which have been interpolated as bearing on some connected subject. As examples may be taken v. 41 of Sura XXII., in which permission is given to bear arms against the Meccans; v. 33, Sura XVII., containing rules for the administration of justice; v. 110, Sura XVI., referring to such believers as had fled their country and fought for the faith; being all passages which could have been promulgated only after the Flight to Medîna.

LAST PERIOD.—Suras revealed at Medîna.

Sura XCVIII. A short chapter of eight verses, regarding good and bad Jews and Christians. Nothing very determinate about its chronology.

Sura II. Considerably the longest Sura in the Corân. It is named Sura *Bacr*, or *the Cow*, from the Red heifer described in v. 67 as having been sacrificed by the Israelites at the direction of Moses. The chapter was so named in Mahomet's lifetime, as we have seen by its mention at the battle of Honein. In this Sura have been collected together passages, on various subjects, which were delivered during the first two or three years after the

Flight. The greater part relates to the Jews, who are at times exhorted in friendly terms (these being the earlier passages), and at times reprobated. Biblical and rabbinical stories abound; and we have the order to change the Kibla (or direction at prayer), denunciation of the disaffected citizens of Medîna, injunctions to fight, and permission to bear arms in the sacred months. There is likewise much matter of a legislative character promulgated on first reaching Medîna, with passages interpolated on the same subject, but of later date.

Sura III. Also of very considerable length. A part belongs to the time immediately after the battle of Bedr (A.H. 2), which is described. Another and longer portion relates to the defeat at Ohod (A.H. 3); and the second expedition to Bedr (A.H. 4) is also alluded to. The Jews are referred to at great length, and in terms of bitter hostility. The interview with the Christian deputation from Najrân (vv. 57–63) belongs to a much later period. And, finally, there are some passages appertaining to the Farewell pilgrimage (A.H. 10), introduced in connection with other (probably) earlier texts on the rites of pilgrimage.

Sura VIII. contains instructions on the division of the spoil taken at Bedr, and is mostly of that period. Some parts are in the old Meccan style, and the Coreish are frequently referred to.

Sura XLVII. War and slaughter strenuously enjoined, and the idolaters of Mecca threatened.

Sura LXII. A short Sura, in which the Jews are denounced for their ignorance. The Friday service is to take precedence of secular engagements.

Sura V. A long chapter, composed in great part of abuse of the Jews. The doctrines held by Christians are controverted, though they themselves are spoken kindly of (v. 91). The opening passage, prescribing the rites of pilgrimage, is of later date; part probably appertains to the Hodeibia journey (A.H. 6), but part also to the Farewell pilgrimage, as v. 4: "This day have I perfected your religion unto you." We have also many civil ordinances, as the law of inheritance, and miscellaneous instructions.

Sura LIX. Of inconsiderable length, and relating to the siege and expulsion of the Bani Nadhîr (A.H. 4).

Sura IV., entitled "Women," from the large portion of it devoted to the treatment of wives, and the relations of the sexes. There are also ordinances on the law of inheritance, and general precepts, social and political. The friendship of the idolatrous Meccans is to be shunned. There are likewise animadversions against the Jews.

Sura LVIII. A short chapter on divorce and other social questions. The "disaffected" are blamed for taking the part of the Jews.

Sura LXV. A very short chapter on divorce and connected subjects, with some religious admonitions.

Sura LXIII. A short chapter containing menaces against Abdallah ibn Obey for his treasonable language on the expedition against the Bani Mustalick (A.H. 5).

Sura XXIV. contains the vindication of Ayesha in reference to her misadventure (A.H. 5), with the law of evidence for conjugal unfaithfulness, and miscellaneous injunctions, social and religious.

Sura XXXIII. Composed of several portions spread over the year A.H. 5. The earliest are those sanctioning the marriage of the Prophet with Zeinab, wife of his adopted son, which preceded the expedition against the Bani Mustalick by about half a year; then there are various passages on the conjugal relations of Mahomet. The remainder is devoted to the siege of Medîna, and the fall of the Bani Coreitza, events occurring some four months after the above campaign.

Sura LVII. contains strenuous injunctions to fight and contribute towards the expenses of war, and thus obtain a special merit by joining the cause before victory was finally declared. The disaffected are warned, and Christians are also mentioned in kindly terms.

Sura LXI. A short chapter, like the preceding. "Verily, the Lord loveth such as fight in His cause, drawn up in line like unto a well-compacted building." Speedy victory is promised.

The remaining Suras belong exclusively to the last five years of the Prophet's life.

Sura XLVIII. refers to the truce of Hodeibia (A.H. 6), and the prospect of victory and spoil to be obtained elsewhere (fulfilled shortly after at Kheibar).

Sura LX. A short chapter relating chiefly to the treatment of those women who, after the truce, came over from Mecca. Believers are warned against forming friendships with the idolaters of Mecca.

Sura LXVI. A short chapter on the affair of Mahomet and the Coptic maid (A.H. 7 or 8).

Sura XLIX. Another short chapter, blaming the profession of the Bedouin Arabs as insincere, chiding the deputation which called out rudely at Mahomet's door, and exhorting believers against distrust and uncharitableness among themselves.

Sura IX. The final chapter, of some considerable length. It treats of the campaign to Tebûk (A.H. 9). The Sura opens with the "Release" promulgated at the pilgrimage of the same year, and proceeds to declare the antagonism of Islâm to other religions, and all but Mahometans excluded from Mecca and the rites of pilgrimage. Slaughter and slavery are breathed against idolatrous people; and war is commanded against Jews and Christians, until they pay tribute and are humbled. It is called Sura Jehâd, or "the crusade Chapter," and in the early campaigns of the Caliphate was often read on the field before battle.

The verses in the Suras are not numbered; nor are the Suras themselves numbered, or known amongst Mahometans by their numerical sequence, but (like the books of the Bible) each by a separate name or title drawn from some leading topic or expression occurring in it, as Sura *Jonas*, the *Cave*, the *Night Journey*. Each Sura commences with the *Bismillah* —that is, with the words, "In the name of the Lord most merciful."* The Corân is divided, for con-

* The only exception is Sura IX.; and there being no *Bismillah* prefixed to it, some hold that it was intended to be a continuation of Sura VIII. The *Bismillah* (which may have been taken from the corresponding Christian form, or an old Persian one), as well as the title, are generally held, but on no intelligible ground, to be part of the divine original. There is

venience, into thirty portions; so that the whole may (like the Psalms), by the use of a daily portion, be read through in the month.

Their intense veneration for the Corân induced among Mahometans a superstitious aversion to its being printed and sold as a common book. There is also a very prevalent unwillingness to desecrate the sacred text, and incur the danger of erroneous rendering, by a translation into other languages. Such scruples are on the decrease; and printed copies, with interlineal versions in Persian and Urdoo, are now commonly used in India. But the translations are so literal as often to be unintelligible, slavish adherence to the letter proving, as usual, a greater irreverence than an attempt to give the sense and spirit in a free translation.

The translation of Sale, published A.D. 1734, is still the standard English version. Though paraphrastic, perhaps to an excess, it deserves our admiration, not only for its faithfulness, but for the wonderful transfusion of the spirit of the original into a foreign tongue.*

some variation of the titles in different editions. The aggregate number of verses contained in each Sura (which also differ slightly) is generally inserted after the title.

* Sale's paraphrase brings out the sense generally in accordance with the interpretation of the commentators. The student will, however, find that the original is often capable of a different rendering. The standard commentaries—Beidhâwi, Zamakhshari, and Jalâlein—should be consulted, as giving the Mahometan view, though one does not always agree with their interpretation. The learned introduction by Sale should be carefully studied by all who desire to follow the development of Islâm, and the teaching of the doctors and various schools of theology from the Corân.

CHAPTER III.

THE TEACHING OF THE CORÂN.

THE doctors of Islâm have laid at Mahomet's door much for which he is not responsible. Assuming the Corân to be the expression of Omniscience, and, therefore, infallibly accordant with eternal truth, they have tried to reconcile its discrepancies, and fill up its outlines by analogy, or by alleged tradition from the Prophet, and so have elaborated complete systems of theology and ethics, ascribed either directly to Mahomet, or represented as legitimate deductions from his teaching. In this process Jewish and Magian doctrines (to some extent really held by Mahomet) were, after his death, eagerly adopted by his followers, and assimilated with the proper materials of Islâm; and thus rabbinical fable and tradition have been freely embodied in the popular belief as if proceeding from the Prophet himself. In the course of time Grecian philosophy, as studied at the court of the Caliphs, was brought to bear upon the Corân. Adopting its methods of reasoning, Arabian philosophers introduced into Islâm metaphysical disquisitions and abstruse distinctions, altogether foreign to the simplicity of Mahomet's faith, although pretended to be based upon his authority. In proportion as the ground for such deductions is slender and uncertain, are the wide divergencies in the different schools and systems, and the heat and acrimony with which they

have been contested; and the strife has too often led to cruel persecution, and even to bloody fields of battle. Such are the doctrines of the divine succession to the Caliphate; the eternity of the Corân, or its creation; predestination, or free-will; and the imperceptibility of the Deity, or the beatific vision as interpreted by anthropomorphism.

But it would only lead us astray if we sat down to the study of the Corân, expecting to find there the traces of such-like dogmas, or indeed of any settled system of doctrine. The Corân was the reflex of Mahomet's own convictions, or rather of the teaching he desired to impress upon the minds of others. His ideas changed, as we have seen, upon many important points during the progress of his ministry. His deliverances were elicited by the events of the passing moment, and from them took their form and colouring. We must therefore accept his differing statements just as we find them, and should greatly err if we sought to draw them into any consistent shape and system.

Some doctrines, indeed, are inculcated throughout the Corân without variation or inconsistency. Such are the Divine unity, perfections, and all-pervading providence; the existence of good angels, as well as of Satan and the fallen angels; the immortality of the soul; the resurrection and retribution of good and evil; the sin of idolatry; the inspiration of Mahomet himself, and of the former prophets. Others, again, must be qualified by counter-statements, as predestination, salvation without works, and the reward of good works.

The teaching of the Corân is very simple. God has revealed himself in various ages, under different dispensations, through the instrumentality of inspired prophets. The dispensations varied in outward and accidental form; but the great catholic faith in the unity of God and Islâm (that is, submission to His will), underlies them all. The truth thus successively promulgated was as often lost or distorted by the ignorance and perversity of mankind. The mission of Mahomet was to establish the last of these dispensations; and, while at first professing to hold that his own teaching was simply concurrent with that of former revelations, in the end he caused it to obliterate and override them all.

The first condition of Islâm is belief in the creed, "There is no God but the Lord, and Mahomet is His Apostle." This at once sweeps away idolatry, and the "association with God" of other objects of worship; and it also establishes the Corân as the paramount rule of faith and practice. There is no priesthood in Islâm. Man deals immediately with the Deity. Mahomet is but a Prophet, himself a sinner needing mercy and forgiveness. Salvation is promised to the believer; but he is at the same time bound to abstain from evil, and to do good works, and, in particular, to observe the ordinances of Islâm. These requirements, though few and simple, pervade the whole life of a Mussulman. The day opens with prayer at the dawn; with prayer the night closes in; and the ceremony is repeated three other times, at fixed intervals, during the day. Each prayer consists

Sura XLVII., 20.

of two or more series of prostrations, accompanied by ejaculatory prayer and the recital of short passages of the Corân. Then there are the prescribed tithes, or alms; the fast throughout the whole month of Ramadhân (which, though rigorous from dawn to sunset, admits of entire relaxation by night); and the pilgrimage to Mecca, which, although not burdensome to the Arabs for whom it was first established, is evidently unsuitable for observance by all mankind.*

That the fate of man, and whatever happens, great or small, has been fixed by inevitable decrees is unconditionally asserted throughout the Corân. The doctrine is often intelligibly urged as a ground of resignation and patience under misfortune, of equanimity in success, and of calmness in danger; but it is not confined to such innocent and legitimate purposes. The dogma is constantly obtruded in its most naked and offensive form: "God misleadeth whom He pleaseth, and guideth whom He pleaseth aright"; "We created man upright, and then caused him to be the vilest of the vile"; "The fate of every man have We bound about his neck"; and so forth.† But

* The space allotted to me does not admit of further detail or reflection respecting the ordinances of Islâm; but this is the less to be regretted, as the excellent "Notes on Muhammedanism," by the Rev. T. P. Hughes, C.M.S., leave nothing to be desired further on the subject. London: W. H. Allen & Condy.

† Such passages occur all over the Corân. See Suras VI., 123, 125, 137; VII., 179, 186; X., 98; XI., 119; XIII., 29, 34; XIV., 21; XVI., 35, 93; XVII., 13; XVIII., 16; XXXII., 14; XXXVIII., 83; XLIII., 72; LXXIV., 37; LXXVI., 30; LXXXI., 28; XCI., 8; XCV., 4.

while there is nothing to be met with in the Corân expressly of an opposite tenour, there is much that by implication conveys the sentiment of freewill. Prayer is continually enjoined. It was practised by Mahomet himself, and deliverance is often ascribed to its effect.* Men are exhorted to believe and do good works. They are warned against infidelity and sin, "lest they cast themselves into perdition." Salvation, indeed, is dependent on faith, and faith upon the will of God; yet there are not wanting passages which speak of man as choosing the wrong or choosing the right, and of Paradise or hell as the consequence.† The believer is frequently bid to beware of the wiles of Satan. Discretion in the following of good or evil is implied in many parts of the Corân, and retribution set forth as the result of its exercise. Man is responsible for his own sin only. "The burdened soul shall not bear the burthen of another."‡ Hereditary

* As the raising of the siege of Medîna, "Life of Mahomet," p. 325. See also Sura XXXI., 32, where mariners are described very much in the style of Ps. CVII.: "Then they cry unto the Lord in their trouble, and He bringeth them out of their distress."

† "The truth is from your Lord; wherefore let him that will, believe; and let him that will, reject. We have surely prepared for the unjust hell fire. . . . . As to those who believe and do good works, We shall not suffer the reward of him that worketh righteousness to perish."—Sura XVIII., 30. See also X., 107; XVII., 15; XXXIX., 41, 55.

‡ This text is repeated several times—Suras VI., 165; XVII., 15; XXXV., 18; XXXIX., 8; LIII., 38—almost in the words of St. Paul, Gal. vi., 5. To bring such passages into harmony with the promise of paradise as the unconditional reward of simple faith to the believer, a system of intermediate punishments has

taint from the Fall is nowhere admitted. Adam fell, it is true, by eating the forbidden fruit; but his fall (as it would appear) was the consequence, not the cause, of the proneness of his nature to sin. All men have sinned, but it has been each his own fault, acting independently, and not because of anything antecedent.* Influenced by these considerations, some have come to the conclusion that Mahomet holds predestination only in the modified sense that some are elected to a knowledge of the truth, while others are left in darkness and consequent unbelief; that grace is given where God sees the will inclined to what is good, and that it is withheld where the inclination is towards evil;† in short, that, so far from being

been invented by the theologians. If the good works of a believer outweigh the evil, he will go direct to heaven; otherwise he must undergo punishment for a term, and then be translated to paradise. Thus the promise to the believer is eventually secure. Unbelievers have no such prospect. They are reserved to hopeless torment with the devil and his angels in hell, in accordance with the oft-repeated expression, "for ever therein." But of purgatory the Corân knows nothing; and the sayings of Mahomet (such, *e.g.*, as those on his death-bed, p. 501, "Life of Mahomet") have, I am persuaded, no such meaning. The doctrine of a state of intermediate punishment, in fact, has grown out of the endeavour to draw the declarations of the Corân into a systematic and consistent creed.

* Passages on the universal depravity of man are not numerous; but the following is explicit: "If God should punish men for their iniquity, he would not leave on the earth any moving thing."—Sura XVI., 61. See also Suras XLVII., 20; XLVIII., 2, as to Mahomet's own liability to sin.

† "If God had known any good in them, he would certainly have caused them to hear," &c.—Sura VIII., 22. But passages of this kind are few and vague. See V., 18; XIII., 29; XIV., 26; XVI., 108; XLVII., 18.

an absolute predestinarian, Mahomet was nearer to Pelagius even than to Augustine.* But this must be rejected as a paradox, based on no sufficient ground. To have carried out predestination to its logical conclusion would have reduced man to a mere machine, a simple instrument in the hand of God. That Mahomet has stopped short of a conclusion which would have stultified his whole mission as a warner and preacher of righteousness, does not extenuate his downright and unqualified inculcation of blind destiny. To compare such a system with the Christian doctrine is to compare things which have but little in common. Where, for instance, shall we find in the Bible words answering to these: "If thy Lord pleased, He had made all men of one religion. . . . . but unto this hath He created them, for the word of the Lord shall be fulfilled, 'Verily, I will fill Hell altogether with men and Genii.'"† And, on the other hand, we may in vain search the Corân from beginning to end for any such declaration as this: "The Lord is not willing that any should perish"; or, "Who will have all men to be saved"; or again, "As I live, saith the Lord, I have no pleasure in the death of the wicked, but that the wicked should turn from his way and live."

When the Caliph Omar journeyed to Jerusalem to receive its surrender, he delivered an address, in the

* Dr. Weil's "Einleitung," 2nd edition, p. 111.

† When Satan refused to fall down and worship Adam, God is represented as using these words: Suras VII., 180; XXXII., 14; XXXVIII., 85; XI., 119; and the divine misdirection of the reprobate is in immediate fulfilment of this threat.

course of which he used this quotation from the Corân: "Whomsoever the Lord desireth to guide, he shall be guided aright; and whomsoever the Lord shall mislead, thou shalt not find for him a patron, nor any guide." *—"God forbid!" cried a Christian priest from the crowd, interrupting the Caliph, and shaking his raiment in token of indignant dissent; "the Lord doth not mislead any one, but desireth rather the right direction of all." Omar inquired what that Christian "enemy of the Lord" was saying. He saith, replied the people, that "God misleadeth no one." Omar resumed his discourse, and a second time the priest interrupted him at the obnoxious words. Omar was angry, and said: "By the Lord! if he repeat this again, I will surely behead him upon the spot." So the Christian held his peace, and Omar proceeded: "Whom the Lord guideth, him none can mislead; and whom the Lord misleadeth, for him there is no guide." † The story, at any rate, represents the popular sentiment. There can be no doubt that predestination in its most necessary and unconditional sense, is the natural impression derived from the teaching of the Corân.

The legislative provisions of the Corân need not here be discussed at any length. The great bulk relate naturally to subjects which engrossed the attention of Mahomet and his followers—the relation of the sexes, and the laws of inheritance. With certain

* Suras IV., 90, 142; XVII., 99; XVIII., 6.

† "Futooh al Shâm," p. 226, and "Conquest of Syria," p. 261. Calcutta: 1854. Both works are spurious; but the story may be accepted as illustrating the creed derived from the Corân.

exceptions—such as mutilation for robbery; the law of retaliation, which places the sword in the hand of the victim's representative; stoning for adultery (which, however, stands on tradition, and does not appear in the Corân itself); and several very objectionable limitations in the law of evidence,—the code contains nothing greatly open to question. The embargo on usury, indeed, if rigorously pressed, must embarrass the prosecution of merchandise and national projects. Personal liberty has also been trenched upon by the interdict of all games of chance, which has aggravated the austerity and gloom of society already resulting from female seclusion. The same may be said of the prohibition of wine, which, however, along with the penalty of stripes for drunkenness, will not be objected to, perhaps may even be applauded, by some.

The institutions most damaging to the welfare of Islâm are, without doubt, polygamy, divorce, slavery, and the obligation to war against unbelievers. War, according to the Corân, is to be waged against the heathen. The fighting men are to be slain, the women and children reduced to slavery. Jews and Christians are more leniently dealt with; but even these are to be fought against, slain, and reduced to slavery, until they pay tribute and are humbled. Although, therefore, the privilege is conceded of continuing, upon submission, to profess their ancestral faith, Jews and Christians are reduced in the body politic, and disabilities imposed to mark their humiliation. The blot cannot be obliterated. It is wrought into the life and institutions of Islâm, and, so long as

it remains, the ordinance must be a formidable bar, not only to national prosperity, but to Mahometan states taking their place in the civilized world. The conditions of inferiority, as declared in the Revelation, are no doubt vague; but they are substantial, nevertheless, and every step taken to cancel them is in abatement of the Divine injunction.

Following upon the wake of war against the unbelievers is the curse of slavery, which, though in a mild and restricted form, has not the less fixed its withering grasp upon the proud master, as well as on his wretched victim. Slaves, male and female—Moslem, heathen, Jew, or Christian—are transferable, like any other goods or chattels. Irrespective of his four legitimate wives, the believer is permitted by the Corân, and encouraged by the example of his Prophet, without any further ceremony or rite, to consort with female slaves taken captive in war, purchased, gifted, or otherwise legally acquired. There is no restriction whatever as to number, nor any of the obligations attaching to marriage. The concubine may be sold again at any moment; only if she chance to bear her master a son, she becomes (by the precedent of Mahomet and Mary) free. So long as Islâm lives, this curse of humanity will survive along with it.

It has been held that Mahomet, by ameliorating the conditions of slavery, paved the way for its extinction.* Rather, while lightening, he riveted the fetter. He enjoined that they should be treated kindly; but there is no obligation whatever on a Moslem to release his slaves; on the contrary, among other

* Weil's "Einleitung," p. 130.

injunctions at the Farewell pilgrimage, the Prophet said :—

"And your slaves! see that ye feed them with such food as ye eat yourselves, and clothe them with the stuff ye wear. And if they commit a fault which ye incline not to forgive, then sell them; for they are the servants of the Lord, and are not to be tormented." *

And so long as wars and raids last, not only will the existing mass of slaves, through their progeny, perpetuate the curse, but there will be continual addition to their numbers. The barbarous and enslaving spirit of the Corân, though it cowers before the reproach of Europe, is not dead. Leaving out of view the wars of the early Caliphate,† the raids of the Moslems in the present day against the negroes of Central Africa and the heathen tribes of Affghanistan, and even the warfare of the Soonnies of Central Asia against the Sheeas of Persia, still take their stand upon the ordinance; and the result (too often the very object) is an addition to the body of slaves in the Moslem world. The inhuman slave-trade of Africa (though Mahomet himself would no doubt have been the first to condemn it in its barbarous details) thus receives an apparent stamp of legality

* "Life of Mahomet," p. 486.

† The early Moslem warriors were accompanied in camp by their families. After the great battle of Cadesia, the wife of one relates: "No sooner was the Persian army routed, than we (*i.e.* the women) tucked up our garments, took clubs in our hands, and issued forth to tend the wounded; and every wounded Moslem on the field we raised up and gave drink to, and every wounded heathen on the field we despatched. And *the children followed us, and were helpers with us in this service.*"—*Tabari III.*, p. 73.

from the Divine institution of religious warfare. The same command would render war obligatory, whenever there is a chance of success, against Jewish and Christian peoples not under treaty with the Moslems;* and wherever a Christian power should so far forget the precept of its Master as to oppress its Mussulman subjects, or to raise the sword in a so-called Christian war, then all the conditions of a *Jehâd*, including slaughter, tribute, and slavery, would afresh be justified by the Corân.

Polygamy, with the barbarous institution of servile concubinage, is the worm at the root of Islâm—the secret of its decadence. By it the purity and virtue of the family tie are touched; the tone and vigour of the dominant classes are sapped; the body politic becomes weak and languid, excepting for intrigue; and the State itself too often crumbles to pieces, the prey of a doubtful and contested succession. Offspring borne by the slave to her proper lord and master is legitimate, and, as such, shares in the inheritance; but the provision, praiseworthy in itself, affords but an additional ground for division in the house. To all this must be added, in respect of the married wives, the fatal facility of divorce and remarriage, which, even when not put in force, exercises a potential influence to weaken the marriage bond, and lower woman in the social scale.

It may seem a small thing, in connection with these

* The Moslem subjects of a Christian Power (as in India) are under the recognized obligation of loyalty to the Government protecting them, so long as they have the free exercise of their religion.

great evils, to mention the "veil"; but it really is not so. This ordinance, with the corresponding restrictions on domestic intercourse, and the liability of women to chastisement and restraint,* cannot but have a rigorous and depressing effect on the sex itself. The baneful influence on society at large is not less manifest; for woman, with all her bright and softening influences, being removed altogether from her position in the outer world, Moslem life is made unreal and morose, and a permanent bar placed to the advancement and refinement even of the other sex. And yet the veil, and some degree of seclusion, were wisely ordained by Mahomet; for without them polygamy, divorce, and servile concubinage would undermine the very foundations of society; and the attempt to dispense with these would only aggravate existing evils. Sura IV.

At the same time, the comparison of Christian with Mahometan ethics is not altogether free from difficulty. The Moslem advocate will urge the precedent of Jewish polygamy, and also the social evils which he will assert to be the necessary result of inexorable monogamy. The Corân not only denounces any illicit laxity between the sexes in the severest terms, but exposes the transgressor to condign punishment. For this reason, and because the conditions of what is licit are so accommodating and wide, a certain negative virtue (it can hardly be called continence or chastity) pervades Mahometan society, in contrast with which the gross and systematic immorality in certain parts of every European

* "Life of Mahomet," p. 348.

community may be regarded by the Christian with shame and confusion. In a purely Mahometan country,* however low may be the general level of moral feeling, the still lower depths of fallen humanity are comparatively unknown. The "social evil" and intemperance prevalent in Christian lands are the strongest weapons in the armoury of Islâm. We point, and justly, to the higher morality and civilization of those who do observe the precepts of the Gospel, to the stricter unity and virtue which cement the family, and to the elevation of the sex; but in vain, while the example of our great cities, and too often of our representatives abroad, belies the argument. And yet the argument is sound; for, in proportion as Christianity exercises her legitimate influence, vice and intemperance will wane and vanish, and the higher morality pervade the whole body; while in Islâm the deteriorating influences of polygamy, divorce, and concubinage, have been stereotyped for all time.

In fine, the vital and most potent difference between the two systems centres in the lives of their Founders. The one lived a life of self-sacrifice; the other of self-indulgence. The one imposing by force of arms the inevitable law of a Supreme ruler; the other drawing his people by the force of love to a reconciling Father. The one laying down his life, that we through his death might have life eternal; —but here the parallel must fail, and with it the

* The remark applies only to a purely Moslem society. In Mussulman cities, with a mixed population of different creeds and nationalities, there is much immorality for which Islâm is not immediately responsible.

parallel also of the new creating energy inherent in the Christian faith.

Dr. Weil, the learned and impartial historian of the Prophet and his Successors, after describing various features favourable to Islâm, proceeds with his verdict thus :—

"We are far, indeed, from seeking by these considerations to pla e the Founder of Islâm side by side with the Founder of Ch istianity; but in our view the difference lies less in their respective dogmas than in their personal individuality. Had th Motazela school been in a position to develop itself as freely as the Protestant, perhaps there might have been framed out of the Corân a theology that would have satisfied the requirements of human reason as fully as the Rationalism based on the Gospel. It is in the life of Mahomet, first appearing in its true character at Medina, not in his heterodox teaching as to the Fall and Salvation, and his rejection of the Trinity (as the doctrine was taught in the seventeenth century), that we must trace the decline and eventual fall of Islâm. Christ was true to his teaching, and sealed it with his death. Mahomet shunned the dangers which beset him, and sought by every kind of artifice, and in the end by sheer force, to gain the mastery for himself and his religion. Furthermore, not satisfied with promulgating his religious and moral precepts in the name of God, at last even his secular laws and ordinances were treated as emanating from heaven, although he was frequently compelled by circumstances to change the same, and had not even the self-control to bring himself first of all under subjection to them. As Mahomet has not only no pretension to be a mediator between God and man, but cannot be taken in any respect even as a pattern of virtue, therefore his Revelation has become a dead letter, powerless to quicken the soul with true religion. That the Corân appears to us, in its relation to the Gospel, an anachronism is not in consequence of its opposing certain dogmas the inner significance of which was imperfectly known at the time, but because, like the books of Moses, it contains ordinances which are not useful, or even applicable, to all lands and

all mankind, nor yet for all time. As a reformer (which Mahomet originally was, and desired to be), he is entitled to our unqualified recognition and admiration. An Arab who could lay bare the defects of the prevailing Judaism and Christianity, and, not without risk to his life, sought to destroy Polytheism, and implant among his people the doctrine of the immortality of the soul, deserves not merely a place by the side of the greatest men in history;—more than that, he merits the name of Prophet. But so soon as he ceased to be tolerant, so soon as he sought to gain victory for the truth by means of secret assassination and open war, and put forth in the name of the Almighty a new code of political, ceremonial, civil, police, and criminal law, he impressed on himself and on his utterances the stamp of human weakness and decay." *

These conclusions are based upon a profound review of the facts connected with the rise of Islâm; and, had it been possible to distinguish the Reformer from the Prophet, they contain much in which we might have concurred without reserve. But it is not so. As a Reformer, Mahomet did, indeed, advance his people to a certain point; but as a Prophet, he left them immovably fixed at that point for all time to come. As there can be no return, so neither can there be any progress. The tree is of artificial planting; instead of containing within itself the germ of growth, and adaptation to the various requirements of time and clime and circumstance, expanding with the genial sunshine and the rain from heaven, it remains the same forced and stunted thing as when first planted twelve centuries ago.

Dr. Weil, it is true, sees a possible future for Islâm by following in the wake of a "reformed

* Dr. Weil's "Einleitung," p. 125.

Judaism"; by abandoning those portions of the system which, though suited for a bygone age, are now obsolete; and by retaining only the eternal verities which form the Catholic basis of the faith.* But with Islâm, how can this be possible? The whole stands upon the same ground of divine authority; pilgrimage, lustration, and fasting are as binding as the creed itself, and the Moslem may in vain seek to free himself from the obligation of the veil, to abolish the licence of polygamy, divorce, and slavery, or to abate the command which reduces Jews and Christians to a position of inferiority and humiliation. In deference to the opinion of Christian nations, some amelioration and improvement in these things may be attempted, but it will be against the grain and contrary to the law that binds the Moslem conscience.

The same learned author would have the Missionary to the Mussulmans put by his "Bible and his Catechism," and trust to education. Not thus "can the Ethiopian change his skin or the leopard his spots." The evil lies deeper than that. We, on the contrary, hold the saving part of the Corân to be that which (as we have seen) so fully recognizes the authority of the Bible, and which warrants us therefore in pressing the acceptance of the Gospel upon the votaries of Islâm.

The second part of this treatise will accordingly be devoted to a review of the testimony contained in the Corân to the genuineness and authority of the Scriptures of the Old and New Testaments.

* Dr. Weil's "Einleitung," p. 132.

PART SECOND.

THE TESTIMONY OF THE CORÂN TO THE SCRIPTURES OF THE OLD AND NEW TESTAMENTS.

PRESSED by the Christian advocate with evidence drawn from the Old and New Testaments, the Mahometan, admitting the divine origin of both, parries the argument by denying the authority of the existing copies. Accustomed to the integrity of the Corân, the text of which he believes preserved by a special providence from the corrosive action of time, the risks of transcription, and the insecurity of human guardianship, he regards with surprise the unstable ground on which we are content to take our stand. He points to the passages of contested purity contained in our Sacred Books, and to some which we are forced to admit as, either accidentally or by design, additions to the original text; and he looks disdainfully upon the whole Book as a mass of various and uncertain readings. He will contend that it is now impossible to sift the passages which are authentic from the corrupt remainder, or to distinguish the divine and authoritative from the human and erring. The point of every proof drawn from the Scriptures is thus thrust aside. Whatever is at variance with the Corân is without further argument rejected; it is denounced as an interpolation fabricated presumably for the very

purpose of bolstering up Judaism and Christianity against the superior claims of Mahomet.

And he is strongly supported in this belief by the terms in which the Corân accuses the Jews of suppressing the prophetic announcement of Mahomet's advent, and for this end of "perverting" and "distorting" their Scriptures. It is quite true that these expressions, if taken alone, might be held to imply that the Jews had changed and interpolated the Sacred text. But they must be construed in unison with the natural meaning of the context, and also with the general tenor of the Córân upon the subject. And a careful study of the Corân, in its connection with the life of Mahomet, convinces me that the charge of fabrication is not justified by the context, while it is inconsistent with the sentiments expressed in many other passages; and that, in point of fact, the position thus taken up by Mahometans is altogether untenable.

The Old and New Testaments are everywhere in the Corân referred to as extant and in common use; Jews and Christians are exhorted to follow the precepts of their respective Scriptures; and from first to last both portions of the Bible are spoken of in terms of reverence and homage consistent only with a sincere belief in their genuineness and authenticity. The expressions noticed in the foregoing paragraph can naturally and properly be construed in accordance with this view; and hence it is obligatory that they should be so construed, and not in a sense which would run counter to the rest of the Corân.

To render the argument complete and unanswerable,

it must be shown that the general scope of the Corân is really as here stated, and also that there is no text anywhere to be found of a necessarily opposite sense. The review for this purpose must needs be exhaustive. It must take cognizance of every passage bearing indirectly or by implication on the Scriptures, as well as of those in which they are expressly mentioned.

Such is the purport of this Essay. It presents a collection of the whole evidence contained in the Corân, and from it draws the conclusion that the Jewish and Christian Scriptures, as current in the age of Mahomet, were by him held to be genuine and of divine authority. The work is addressed to Mahometans, and is composed in a form suitable for translation into the Oriental languages. It was first published at Agra in 1855, and is now reprinted with such slight amendments as further study of the subject has suggested.

The texts are given both in the original Arabic and in English. They are, where necessary, explained, and their bearing on the Scriptural argument brought out; and the interpretation of the standard Commentators occasionally adduced. This process has rendered unavoidable some repetition of the arguments, and the leading points are recapitulated in the concluding Section. The reader, bearing in mind the design of the compilation, will pardon this defect.

INTRODUCTION.

It is my intention, in the following pages, to bring together all passages from the Corân in which reference of any description is made to the Jewish and Christian Scriptures as extant in the time of Mahomet, in order that Mahometans may perceive that the books of the Old and New Testaments are never mentioned in the Corân otherwise than with profound veneration, and may thus have their attention drawn to their Divine origin, and the inestimable value of their teaching.

The arrangement of the passages will be, as far as possible, chronological. The verses occurring in Suras revealed at Mecca, that is before the Hegira, will form the first Section; those revealed at Medîna, that is after the Hegira, the second Section. Although the general order in which the Suras of the Corân appeared one after another, is approximately known from their contents, yet considerable difference of opinion exists among learned Mahometans as to some of the details. The writer, after consulting the chronological lists of the Suras as given by Mahometan authors and others, has arranged the passages in chronological sequence, to the best of his ability. It

is still possible that some minor discrepancies may be found in the order here observed, but this will not affect the value of the collection; because the passages extend over every stage of the Prophet's mission, and give evidence of an unchanging opinion regarding the Jewish and Christian Scriptures, throughout the whole period.

A considerable portion of the Corân is occupied with narratives of events recorded also in the Scriptures of the Jews and Christians. Such narratives show very frequently a close correspondence, sometimes even in the words and the cast and turn of expression, with corresponding passages in the Bible. Many instances of this similarity will be found in the accounts of the fall of Adam and Eve; in the narratives of Noah and the Deluge; of Abraham, Sarah, and Isaac; of Lot, and the destruction of Sodom and Gomorrah; in the histories of Moses and of Joseph; of Zacharias, and of John the Baptist; and of Jesus Christ, including his annunciation, his conception by the Virgin Mary, and his birth. From such correspondence an argument might have been drawn to show at how many points the Bible is supported by the Corân. But this subject has not been touched upon. The argument is complete without any reference to these coincidences, which the thoughtful Mussulman will no doubt follow out for himself, by a careful comparison of the Corân with the Holy Scriptures.

There is another class of passages which, though falling directly within the object of this compilation, it is not necessary to quote in detail, but only to

refer to generally here. The Jews and Christians are ordinarily styled in the Corân — أهل كتاب — الذين اتيناهم الكتاب — الذين اوتوا الكتاب — اهل انجيل, or, اهل ذكر — الذين اتيناهم نصيباً من الكتاب — that is to say, *the People of*, or *possessing, the Book, Scripture*, or *Gospel: the People possessing the Admonition* or *Revelation; those to whom the Book*, or *Scripture hath been given: those to whom We* * *have given the Book*, or *a portion of the Book.* These expressions are scattered throughout the Corân, occurring about fifty times. So notorious and patent was the fact of the Jews and Christians possessing an extant and divinely inspired Scripture, that it furnishes in the Corân their commonest designation. The phrases are so familiar to every reader of the Corân, and are met with so frequently, that it would be superfluous and inconvenient to introduce at length into this collection the various verses which contain them.

Of the remaining passages, it may be thought by the reader that some have only a remote connection with the subject. But it was deemed expedient rather to incur this objection, than to give any colour to the suspicion that the selection was not complete, or that such passages only had been chosen as were favourable to the Christian argument. Therefore, *every* passage which, upon a careful and repeated perusal of the entire Corân, appeared to contain the least allusion to the Jewish and Christian Scriptures, has been entered in the collection.

* That is, God.

SECTION FIRST.

PASSAGES FROM SURAS REVEALED AT MECCA.

I.—The first passage, in the chronological order of the Corân, which contains an express reference to the Bible, is

SURA LXXXVII., v. 18. سورة الاعلي

ان هذا لفي الصحف الاولي * صحف ابرهيم و موسي *

Verily this is in the former pages;
The pages of Abraham and Moses.

Commentary of Jelalooddeen—ان هذا اي افلاح من تزكي و كون الاخرة خيراً لفي الصحف الاولي المنزلة قبل القرآن—"*Verily this, i.e.* the prosperity of the good, and their well-being in a future world, *is in the former books, i.e.* those revealed before the Corân."

II.—Similarly, SURA LIII., v. 36 † سورة النجم

أم لم ينبأ بما في صحف موسي * و ابرهيم الذي

† A Meccan Sura of later date, introduced here on account of a similar expression to that in Art. I.

وفي * الاتزر وازرة وزر اُخري * و أن ليس للانسان الا
ما سعي الخ

Hath he not been told of that which is in the pages of Moses,
and of Abraham who acted faithfully?
That a burdened soul shall not bear another's burden,
And that there shall be nothing (*imputed*) to a man, but that
which he himself hath wrought, &c.

This passage, like the first, refers to former inspired writings; and further contains a summary of their general contents, as regards Man's responsibility, future rewards and punishments, the power and providence of God, &c., ending with these words:—

هذا نذير من آلنذر آلاولي

This (Mahomet) is a preacher like one of the preachers preceding.

The reference to "The pages of Abraham," is probably to the pages of his history and sayings, contained in the Old Testament. For there was no "Book of Abraham" current amongst the Jews. And there is no allusion throughout the Corân which would lead to the suspicion that Mahomet intended any other book than the Pentateuch or Scriptures which were in use amongst the Jews of his time, and were regarded by them as inspired.

III.—SURA LXXX., v. 11. سورة عبس

إنها تذكرة * فمن شآء ذكره * في صحف مكرمة *
مرفوعة مطهرة * بأيدي سفرة كرام برررة *

Verily it is an admonition,—
And he that desireth remembereth the same;
In pages honourable,
Exalted, pure,
(*Written*) by the hands of scribes, honoured and just.

This verse appears to relate to the Corân; but as it is, by some Commentators of note, understood to mean, "The Books of the former Prophets, with which the Corân agrees," it has, for the sake of completeness, been introduced.

IV.—SURA XXXII., v. 24. سورة السجدة

و لقد آتينا مُوسي آلكتاب فلا تكن في مرية من لقآئه و جعلناه هدي لبني اِسرآئيل * و جعلنا منهم آئمة يهدون بأمرنا لما صبروا و كانوا بآياتنا يوقنون * اِن ربك هو يفصل بينهم يوم آلقيامة فيما كانوا فيه يختلفون *

And verily We gave Moses the book: wherefore be not in doubt as to the reception thereof, and We made it a direction to the Israelites.

And We made from among them leaders who should direct according to Our command, when they were steadfast, and believed in Our signs.

Verily thy Lord, he will judge between them on the day of resurrection as to that concerning which they disagree.

The Book referred to is the Pentateuch, which was revealed by God as a "direction" to the Israelites. Mahomet is here commanded not to be in doubt as

to the reception of this Revelation, and the acknowledgment of it as divine.

Some construe the words as signifying that Mahomet is not to be in doubt as to the reception of the Corân, or as to his meeting with Moses, or as to the reception by Moses of the Pentateuch; من لقائك الكتاب او من لقاء موسي الكتاب او من لقائك موسي, *Baidhâwi.* These interpretations do not however affect the testimony in the text to the Book of Moses.

The passage implies, farther, the continuance of the Old Testament among the Israelites. God gave them "Leaders," or Instructors, who directed them according to His commands; that is, according to the commands conveyed in the Revelation above mentioned; يهدون الناس الي ما فيه من الحكم و الاحكام بامرنا اياهم به او بتوفيقنا له, *Baidhâwi.* The Jewish people, at these times, persevered in the Faith, and were constant in the right belief of the Revelation;—يوقنون لمعانهم فيها النظر *Ibid.* But they fell to variance in after-ages either among themselves, or with the Christians, as to the meaning of their Scriptures; wherefore it is added, "Thy Lord will judge between them as to that in which they disagree."

The text thus implies that the Scriptures were preserved and handed down in purity among the Jews, although in their interpretation, and in the doctrines derived therefrom, error and differences had crept in.

V.—SURA XXXIX., v. 64. سورة الزمر

قل أ فغير آلله تأمُروني أعبد أيها آلجاهلون ٭ لقد
أُوحي إليكَ و إلي آلذين من قبلكَ لئن أشركت
ليحبطن عملكَ و لتكونن من آلخاسرين

Say;—ah! do ye command me to worship any other than God? Oh ye fools! and verily it hath been revealed to thee, and to those before thee, that if thou dost associate others with God, verily I will render vain thy work, and thou shalt surely be amongst the lost.

This pure doctrine, it is said, was revealed "to those before him," as well as to Mahomet himself:—that is, to the former prophets; اي من الرسل—*Baidhâwi.*

This is a testimony to the purity of the doctrines revealed to the Prophets before Mahomet, as declared in their books extant in his time.

VI.—SURA LIV., v. 42. سورة القمر

أ كفاركم خير من أولائكم أم لكم براءة في آلزبر *

Are your unbelievers (*Ye Meccans*) better than those, (*i. e. of the days of Noah, Lot, Moses, &c., just referred to;*) or is there an immunity for you in the Scriptures?

الزبر *The* Scriptures. "The Books," الكتب, *Jelalooddeen.*—"The heavenly, or divine books,"

الكتب سماوية *Baidhâwi.* The expression apparently points to existing Scriptures, to which the citizens of Mecca are referred as showing that there is no immunity in any of the inspired books for the unbeliever, or idolater. The passage is not important, but is introduced for completeness' sake.

VII.—SURA XXXIV., v. 6. سورة السبا

و يري آلذين أوتوا آلعلم آلذي أُنزل اليك من ربك هو آلحق و يهدي إلي صراط آلعزيز آلحميد *

And those, to whom knowledge hath been given, see that what hath been revealed unto thee from thy Lord, is truth, and guideth un o the straight and blessed way.

العلم *The* Knowledge, means acquaintance with the previous Revelations. "Those to whom knowledge hath been given," *i.e.*, believers from amongst the Jews and Christians;—مومنوا اهل الكتاب *Jelal-ooddeen.*

The meaning of the verse, confirmed by numerous similar passages to be quoted hereafter, is that those who possessed the inspired revelation contained in the Jewish and Christian Scriptures, recognized, by the divine knowledge derived therefrom, the Corân to be also a true revelation.

VIII.—SURA XXXIV., v. 31. سورة السبا

و قال آلذين كفروا لن نؤمن بهذا آلقرآن و لا بآلذي بين يديه

And the unbelievers say ;—We will not believe in this Corân, nor in that (*which was revealed*) before it.

"The revelation before it"; lit., *that between its hands*,—already existing, and preceding the Corân.

Baidhâwi explains: The unbelievers say "We will not believe in this Corân, nor in that which precedeth it of the Scriptures testifying to the Mission of Mahomet;" ولا بما تقدمه من الكتب الدالة علي البعث;—And Jelalooddeen adds, *as the Tourât and the Gospel;* كالتورية و الانجيل.

Mahomet, in his reasoning with the citizens of Mecca, appealed to the Jewish and Christian Scriptures, as well as to the Corân, in proof of the Resurrection which they denied. But they replied that they believed neither in the one nor in the other.

Note, that the manner in which the citizens of Mecca are here and elsewhere represented as speaking of these Jewish and Christian Scriptures, is as of known books, extant and current in the land.

IX.—SURA XLI., v. 45. سورة فصلت

و لقد آتينا مُوسى آلكتاب فآ ختلف فيه *

And verily We gave Moses the book, and they fell to variance concerning it.

X.—Sura XLV., v. 16. سورة الجاثية

و لقد آتينا بني اسرائيل آلكتاب و آلحكم و آلنبوة و رزقناهم من آلطيبات و فضلناهم علي آلعالمين * و آتيناهم بينات من آلامر فما آختلفو الا من بعد ما جاء هم آلعلم بغيا بينهم ان ربك يقضي بينهم يوم آلقيامة فيما كانوا فيه يختلفون *

And verily We gave the children of Israel the book, and wisdom, and prophecy, and We nourished them with pleasant food, and We exalted them above the rest of the world; and We gave them plain directions in the matter (*of religion*;) and they fell not to variance until after divine knowledge (*or* the Revelation,) had come unto them, out of jealousy among themselves. Verily thy Lord will decide between them on the day of judgment, concerning that about which they disagree.

This passage, besides bearing testimony to the divine origin of the Jewish Scriptures, illustrates the nature of the errors into which the possessors of that Revelation are said to have fallen. The Revelation contained plain instructions for their direction; yet notwithstanding they fell to variance among themselves; —alluding probably to the differences between the Jews and Christians, which, according to the Corân, Mahomet was sent authoritatively to compose. It was, in the language of the text, from ill-feeling,

jealousy, and envy among themselves, that these differences sprang up; not from any imperfection in their Scriptures.

XI.—SURA XXXVII., v. 36. سورة الصافات

انهم كانوا اذا قيل لهم لااله الا آلله يستكبرون * و يقولون أئنا لتاركوا آلهتنا لشاعر مجنون * بل جآء بالحق و صدق المرسلين *

Verily when it is said unto them;—There is no God but the Lord; they arrogantly reply,—What! shall we give up our gods for a phrenzied poet? Nay, he cometh with the truth, and attesteth (*the Revelations,*) of the (*former*) apostles.

Thus, in replying to his opponents at Mecca, the main justification of the Prophet against their accusation of his being a phrenzied poet, was that he brought the truth, and bore witness to the Revelations of former Apostles.

XII.—SURA XXXVII., v. 114. سورة الصافات

و لقد منا على مُوسي و هرون * و نجينا هما و قومهما من الكرب العظيم * و نصرنا هم فكانوا هم الغالبين * وآتينا هماالكتاب المستبين * و هدينا هما الصراط المستقيم *

And verily We were gracious to Moses and Aaron, and saved them and their people from great tribulation; and We

brought them assistance, and they were the conquerors; and We gave them the perspicuous book, and directed them into the right way.

"*The perspicuous Book*;—هوالتورية; that is, the Tourât."—*Baidhâwi*; *Jelalooddeen.*

XIII.—SURA XXVI., v. 191. سورة الشعرآء

و انه لتنزيل رب العالمين * نزل به الروح الامين *
علي قلبك لتكون من المنذرين * بلسان عربي مُبين *
و انه لفي زبرالاولين * او لم يكن لهم آية ان يعلمه علماء
بني اسرآئيل *

Verily it is a revelation from the Lord of creation;
The faithful Spirit hath caused it to descend
On thy heart, that thou mightest be one of the warners,
In the plain Arabic tongue.
And verily it is in the former Scriptures.
What! is it not a sign unto them that the wise men of the
Children of Israel recognize it?

In proof that the Corân is a true Revelation, Mahomet, addressing his fellow-citizens of Mecca, asserts that "it is in the former Scriptures";—that is, as being mentioned therein, or more probably, as containing a Revelation of similar purport. Thus Baidhâwi;—ان ذكره او معناه لفي الكتب المتقدمة "verily the mention of it (the Corân,) or the purport of it, is in the preceding Scriptures." The *former Scrip-*

tures are the Jewish and Christian revelations; so Jelalooddeen; * كالتوريت و الانجيل

To strengthen the argument it is added:—"Do they not perceive it to be evidence of the truth of the Corân or the Mission of Mahomet (القران او نبوة محمد على حقة *Baidhâwi*,) that those of the children of Israel learned in the Scriptures, recognized and acknowledged the Corân to be divine, *because of its similarity to their own Scriptures?*" Thus Baidhâwi;—ان يعرفوه بنعته المذكورة في كتبهم—"that they recognized it by the aforesaid marks in their Scriptures."

We need not doubt the belief of Mahomet that he really was predicted in the former Scriptures as a prophet about to arise; or that some learned Jews, trusting to his earnest attestation and confirmation of their Scriptures, gave their evidence in favour of his Revelation and Mission. Our business here is not to seek the grounds of such belief or testimony, but rather to draw attention to the manner in which the Jewish Scriptures are spoken of in the text as books current amongst the Jews,—books, the contents of which are alleged to be in such close conformity with the Corân, that the coincidence is brought forward in reasoning with the people of Mecca as a proof of the inspiration of the Corân itself; and the argument is supported by the evidence of learned Jews who were familiar with the books appealed to.

Such language could only be held of extant, genuine, authoritative books;—Scriptures acknowledged at least by Mahomet to be such: and regarding

which there was no suspicion of corruption or interpolation.

XIV.—Sura XLVI., v. 4. سورة الاحقاف

آئتوني بكتاب من قبل هذا او اثارة من علم ان كنتم صادقين *

Bring me a book (*revealed*) before this, or any footstep of Knowledge, if ye be true.

Mahomet here challanges the Coreish to produce any inspired book, or remnant of divine knowledge or revelation, (علم), in support of their doctrine that idolatry was permitted by God, or that idols are a means of approach to him; for this was pleaded by them against the Prophet's denunciation of idolatry.

The Jewish and Christian Scriptures are not directly mentioned. But Mahomet could not have made this virtual appeal to them, had he suspected that they contained anything, either originally or by interpolation, favouring else but the pure worship of the One only God. It is as much as to say,—"You may search through the whole previous Scriptures, but you will not find in them one word in support of your position."

XV.—Sura XLVI., v. 10. سورة الاحقاف

قل ارايتم ان كان من عند الله و كفرتم به و شهد

شاهد من بني اسرائيل علي مثله فآمن و استكبرتم ان
الله لا يهدي القوم الظالمين *

Say :—what think ye? If (*this Revelation*) be from God, and ye reject it, and a witness from amongst the children of Israel testify to the like thereof and believe; and ye proudly despise it. Verily God doth not guide the erring people.

A Jew, either residing in the vicinity of Mecca, or having visited it perhaps from Medîna or elsewhere,—at any rate known at Mecca,—is quoted to the people of Mecca as bearing testimony to the correspondence of the Corân with the Jewish Scriptures, and accordingly believing in it. "Does not this," says Mahomet, "prove the divine inspiration of the Corân, and yet ye proudly reject it?"

So *Baidhâwi*,—علي مثله مثل القران و هو ما في التوراة من المعاني المصدقة القران المطابقة له او مثل ذالك و هو كونه من عندالله فآمن اي بالقران لما رائي من اخبر الوحي مطابقا للحق—"*To the like thereof, i. e.* like the Corân, and the meaning is that the contents of the Tourât (Pentateuch) by their purport attest the Corân, as corresponding therewith, or resembling it;—and thus prove its being from God. *And believed*, that is, in the Corân, when he (the Jew) saw the intimations of Inspiration corresponding with the truth."

Thus the Corân appeals to the evidence of a Jew, who (as is alleged) finding the purport of Mahomet's revelation to correspond with the tenor of his own

divinely-inspired Scriptures, came to the conclusion that the former also was divinely inspired. The appeal is in fact, as elsewhere, to the Scriptures themselves then in use amongst the Jews; and implies that they were regarded by Mahomet as not only inspired and authoritative, but free from interpolation, and genuine.

XVI.—SURA XLVI., v. 12. سورة الاحقاف

و اذ لم يهتدوا به فسيقولون هذا افك قديم * و من قبله كتاب موسي اماماً و رحمة و هذا كتاب مصدق لساناً عربياً لينذر الذين ظلموا و بشري للمحسنين *

And when they refuse to be guided thereby, they say;—this is an antiquated lie. Yet preceding it there is the Book of Moses, a guide and a mercy; and this Corân is a book attesting (*previous Revelation*), in the Arabic tongue, to warn the transgressors, and glad tidings to the righteous.

The Coreish rejected the Corân as being an "ancient lie";—meaning probably that it was fabricated out of former revelations, and trumped up as new. To this Mahomet replied that the Book of Moses was, according to their own confession, "a Guide and a Mercy"; and that the Corân was no lie, since it was mainly intended as an attestation (for the use of the Arabs and therefore in the Arabic tongue) of that same Book of Moses, or of the Sacred Scriptures generally which preceded it. So Baidhâwi,—

مصدق للكتاب موسي او لما بين يديه *

Thus the main object, or at any rate one of the main objects, of the Corân, was to provide the Arabs in their own language with a confirmation of the previous revelation.† The Corân was not to supersede the Jewish Scriptures; it was intended to be an "attestation" thereof in the Arabic language, and thus accessible to the Arabs,—which the former Scriptures from being in a foreign tongue, could not be. And that the Corân was confirmatory of the previously revealed Scripture, is adduced by Mahomet as a conclusive proof against the accusation of the Coreish that his Revelation was an antiquated lie.

Surely such language is compatible only with the position that the Jewish Scriptures were held by Mahomet to be entirely divine and genuine.

XVII.—SURA XLVI., v. 30. سورة الاحقاف

و اذ صرفنا اليك نفراً من الجن يستمعون القرآن فلما حضروه قالوا انصتوا فلما قضي ولوا الي قومهم مُنذرين *

† At this stage of his mission, this was no doubt the sincere and real object of Mahomet. By-and-by, the scope of his designs changed with his circumstances; and in the full development of Islâm at Medîna, the Corân becomes no longer a mere attestation of the previous Scriptures, but as the last, and therefore most authoritative, deliverance of God's will, altogether supersedes them. It is not, however, expedient to bring forward this point prominently, because it would be offensive to the Mussulmans, and the object here is to attract them to our Scriptures, not to repel them by arousing a controversial and hostile spirit.

قالوا يا قومنا انا سمعنا كتاباً أُنزل من بعد مُوسي مُصدقاً
لما بين يديه يهدي الي الحق و الي طريق مُستقيم *

And *(call to mind)* when We caused a company of the Genii to turn aside unto thee that they might hear the Corân; And, when they were present thereat, they said,—Give ear. and when it was ended, they returned to their people as warners; they said,—Oh our people! verily we have heard a book revealed after Moses, attesting the revelation that precedeth it; it leadeth to the truth, and unto the straight path.

"Attesting that which is before it," (lit. *between its hands,*) that is, the preceding Scriptures. So Jelal-ooddeen,—مصدقا لما بين يديه اي تقدمه كالتوراة—"*attesting that which is before it, i.e.* which precedeth it, as the Tourât (Pentateuch)."

The description, by the Genii to their brethren, of this new Revelation, was that it attested and confirmed the truth of the previous revelation. This was its chief feature; its leading object; that by which they characterized and distinguished it.

This, it will be observed, is in perfect keeping with the passage last quoted (No. XVI.).

XVIII.—Sura XXXV., v. 25. سورة الملائكة

و ان يكذبوك فقد كذب الذين من قبلهم جآءتهم
رسلهم بالبينات و بالزبر و بالكتاب المنير *

And if they reject thee, verily they who preceded them rejected (their prophets), who brought them clear signs, and writings, and the enlightening book.

The Jewish and Christian Prophets and Scriptures are evidently meant.

XIX.—SURA XXXV., v. 31. سورة الملائكة

و الذي اوحينا اليك من الكتاب هوالحق مُصدقاً لما بين يديه *

*And that which We have revealed unto thee is the truth, attesting that which precedeth it.

"Attesting that which precedeth it;"—*i. e.*, the Sacred Scriptures before revealed. Thus Jelaloodeen, تقدمه من الكتاب ; and Baidhâwi, لما تقدمه من الكتب المساوية.

To attest and confirm the preceding Scriptures, is here again mentioned as the descriptive feature of Mahomet's revelation.

XX.—SURA XIX., v. 11. سورة مريم

يا يحيي خذ الكتاب بقوة و آتيناه الحكم صبياً *

Oh John! take the book with power;—and We gave him wisdom while a child.

God (who is here the speaker) directs John the Baptist to take the Book, *i.e.* the Book of the Jewish Scriptures ("The Tourât,"—*Jelalooddeen* and *Baidhâwi*) with power;—an acknowledgment that the Jewish Scriptures existed in the time of John and Jesus, genuine and uncorrupted.

XXI.—SURA XIX., v. 28, 29. سورة مريم

فا شارت اليه قالوا كيف نكلم من كان في المهد صبياً *
قال اني عبد الله آتاني الكتاب و جعلني نبياً *

And she (*Mary*) pointed to him (*the infant Jesus:*) they said, —How shall we speak with a child in the cradle? (*The infant Jesus*) said,—verily I am the servant of God; he hath given me the book (*i.e. the Gospel*), and made me a prophet.

There is not much in this passage, excepting the mention of the divine origin of the Gospel.

XXII.—SURA XLII., v. 1. سورة الشوري

كذالك يوحي اليك و الي الذين من قبلك الله
العزيز الحكيم *

Thus doth God, the glorious and the wise, communicate inspiration unto thee, as he did unto those that preceded thee.

As to the style and mode of inspiration, the Corân is here put in the same category with the Revelations to former prophets. The Jewish and Christian Scriptures, being revealed in the same way as the Corân, the Mussulman is bound to render to them a similar reverence.

XXIII.—SURA XLII., v. 12. سورة الشوري

شرع لكم من الدين ما وصي به نوحاً و الذي اوحينا

اليك و ما وصينا به ابراهيم و مُوسي و عيسي أن
اقيموا الدين و لا تتفرقوا فيه *

He hath ordained unto you the religion which he commanded unto Noah, and which We have revealed unto thee, and which We commanded unto Abraham, Moses, and Jesus;—saying, Maintain the (*true*) religion, and be not at variance therein.

Islâm, as inculcated in the Corân upon Mahomet, was the same religion as that revealed to Noah, Abraham, Moses, and Jesus; *i.e.*, the religion of the Old and New Testament,—Judaism and Christianity.

XXIV.—SURA XLII., vv. 14, 15. سورة الشوري

و ما تفرقوا الا من بعد ما جآء هم العلم بغياً بينهم و
لولا كلمة سبقت من ربك الي اجل مُسمي لقضي بينهم
و ان الذين أُورثوا الكتاب من بعدهم لفي شك منه
مُريب * فلذالك فادع و استقم كما أُمرت ولا تتبع اهواءهم
و قل آمنت بما أنزل الله من كتاب و أُمرت لاعدل بينكم
الله ربنا و ربكم لنا اعمالنا ولكم اعمالكم لاحجة بيننا و بينكم
الله يجمع بيننا و اليه المصير *

And they did not differ until after the knowledge (*of Divine Revelation*) came unto them, rebelliously among themselves: and unless the word had gone forth from thy Lord (*respiting them*) until a fixed time, verily the matter had been decided

between them. And verily they that have inherited the book after them are in a perplexing doubt respecting the same. Wherefore invite (*men unto the true faith,*) and stand fast as thou hast been commanded, and follow not their desires. And say, I believe in whatever books God hath revealed, and I am commanded to decide between you : God is our Lord, and your Lord. To us will (*be reckoned*) our works, —to you, yours. There is no ground of dispute between us and you. God will gather us together, and to Him shall be the return.

The above passage follows close upon the preceding text (No. XXIII.), in which mention is made of the Jewish and Christian prophets, and the one true religion.

It is here asserted that the people to whom the divine knowledge of the true religion came, *i.e.* the Jews and Christians, fell to variance after receiving that knowledge; that God's wrath might at once justly have destroyed them for their enmity, but that they were respited till the day of his decree; and that those who inherited the Scriptures after them, *i.e.* the Jews and Christians of Mahomet's time, were in doubt and perplexity regarding their true meaning. So the commentators : "*Those that have inherited the book after them*, and they are the Jews and Christians";—الذين اورثوا الكتاب من بعدهم وهم اليهود والنصاري *Jelalooddeen.* "That is, the people of the book that were in the time of the prophet." يعني اهل الكتاب الذين كانوا في عهد الرسول.—"*Are in doubt regarding the same, i.e.*, regarding their book, not knowing its real purport, or not believing in it with a

true faith." لفي شكّ منه من كتابهم لايعلمونه كما هو اَوَ لا يؤمنون به حق الايمان *Baidhâwi.*

Mahomet is accordingly to invite them to the true faith, to be himself steadfast in the doctrines commanded by God, and not to follow the vain imaginations of the Jews and Christians. He is at the same time to declare his belief in all that God has revealed to them, and to say that he is empowered by God to decide their differences and disputes. He is to impress upon them that their God and his God is one and the same; that the works of the People of the Book, and of his own People, will be equally accepted; and that there was no real cause of difference or dispute between them.—(*Compare Art. X.*)

In this passage it is evident,—*First*, that Mahomet speaks of the Jewish and Christian Scriptures as *inherited* by the Jews and Christians of his own time, as then extant and in general use amongst them. *Secondly*, that he expresses his belief in those Scriptures in unqualified terms, necessarily implying that they were regarded as genuine and uncorrupted. *Thirdly*, that the only cause of dispute between himself and the Jews and Christians of the day, was the alleged doubts and differences into which they had fallen, their erroneous interpretations and doctrines, and their enmity and divisions among themselves. There was no essential difference between Mahomet and them; no (حجّة issue or) ground of controversy. Their errors and differences, which had in reality no support from their Scriptures, Mahomet

announced himself commissioned to adjust. After professing his belief in their Scriptures, Mahomet adds :— وامرت لاعدل بينكم *and I am directed to decide between you.*

The whole tenor of the passage is directly opposed to any imputation against either the genuineness or the Divine authority of the Scriptures, Jewish or Christian.

XXV.—Sura XL., vv. 55, 56. سورة لمؤمن

و لقد آتينا مُوسي آلهدي و اَورثنا بني اِسرآئيل آلكتاب هدي و ذكري لاولي آلالباب * فآصبر اِن وعدآلله حق وآستغفر لذنبك الخ *

And verily We gave unto Moses guidance, and We caused the Children of Israel to inherit the book,—a guide and an admonition unto people of understanding hearts. Wherefore be patient, for the promise of God is true, and ask pardon for thy sin, &c.

Commentators agree that the Book here meant is the Tourât or Pentateuch. The books of the Old Testament were inherited through the providence of God by the Israelites from generation to generation, as "a guide and admonition to the earnest enquirers." The fact is used in the text as an argument why Mahomet should have patience and trust in the certainty of God's promise to him.

XXVI.—Sura XL., v. 72. سورة المومن

الذين كذبوا بالكتاب و بما ارسلنا به رسلنا فسوف يعلمون * اذ الاغلال في اعناقهم والسلاسل يسحبون في الحميم ثم في النار يسجرون *

They who reject the book, and that which We have sent our messengers with,—they shall know; when the collars shall be on their necks, and the chains by which they shall be dragged into hell;—then they shall be burned in the fire.

These awful punishments are threatened not only against the rejecters of the Corân, but *against the rejecters of that which God sent His previous Messengers with, i.e.* the Jewish and Christian Scriptures. Both revelations are placed on the same footing; the danger of their rejection is the same.

When Mussulmans of the present day are tempted to speak despitefully of the Jewish and Christian Scriptures, and of their divine contents, let them weigh well such passages of the Corân as the above, lest they incur the peril of the punishment here indicated.

XXVII.—Sura XXV., v. 36. سورة الفرقان

و لقد آتينا موسى الكتاب و جعلنا معه اخاه هرون وزيراً *

And verily We gave Moses the book, and We appointed his brother Aaron his helper.

A reference to the divine origin of the Book of Moses, "the Tourât."—(*Jelaloodeen.*)

XXVIII.—Sura XX., v. 132. سورة طه

و قالوا لولا ياتينا بآية من ربه اولم تاتهم بينة ما في الصحف الاولي *

And they (*the Coreish*) say,—"If he doth not bring us a sign from his Lord (*we will not believe*)." What! hath not an evident demonstration come unto them in the former pages?

The "former pages" mean the Scriptures in use amongst the Jews and Christians.

Baidhâwi explains it thus :—من التوراة والانجيل و سايرالكتب السماوية—"the Tourât and the Gospel, and all the divine books." But the only divine book, or books, that even claimed to be divine, known to the citizens of Mecca (who are here addressed), were the Scriptures of the Jews and Christians dwelling in Arabia and the adjoining lands. And it is evident that to them reference is here made.

When the citizens of Mecca called for a sign or miracle, Mahomet referred them to the evident demonstration already contained in those books. He would not have made this appeal, unless the books in question had been notorious, and in common use in Arabia and the neighbouring countries, and therefore easily

accessible to the Meccans: neither would he have made it, unless he had regarded those books as divine, authentic, and uncorrupted.

XXIX.—Sura XLIII., v. 43. سورة الزخرف

و آسال من أرسلنا من قبلك من رسلنا أجعلنا من دون الرحمن آلهة يعبدون *

And ask those of Our Apostles whom We have sent before thee, whether We have appointed any besides the Merciful, as a God whom they should worship.

"Ask those of Our Apostles whom we have sent before thee," that is, their people,—those learned in their writings and doctrines; اي اممهم و علماء دينهم *Baidhâwi;*—"the people from amongst those of the two Books," *i.e.* Jews and Christians,—امم من ابي اهل الكتابين—*Jelalooddeen.* Mahomet is directed by God in this way to enquire of the former Apostles, and thus make sure of the fact that he has uniformly, in all previous revelations, forbidden idolatry. Referring to the previous Apostles, means, therefore, to consult their writings in the hands of the Jews and Christians. As shown by Jelalooddeen, the command of God that Mahomet should ask this question, is a mode of expression equivalent to assuring the idolatrous Meccans that none of the former prophets, or their inspired writings, countenanced the worship of any

والمراد به الاشتهاد:—other besides the One true God
باجماع الانبياء علي التوحيد *

The passage thus speaks of extant and well-known Scriptures, to which, or to the people possessing them, Mahomet is referred by God for conclusive proof against idolatry.

XXX.—Sura XII., v. 111. سورة يوسف

ما كان حديثاً يفتري و لكن تصديق آلذي بين يديه
و تفصيل كل شي و هدي و رحمة لقو م يؤ منون *

It is not a story fabricated, but an attestation of (the revelation) which is before it, and an explanation of every matter, a guide and a mercy to the people that believe.

The Corân is here spoken of:—هذاالقران *Jelaloodeen. Baidhâwi.* And the argument is the same as in previous similar passages already explained. (See Art. XVI.)

XXXI.—Sura XI., vv. 17, 18. سورة هود

أولايك آلذين ليس لهم في آلاخرة الاآلنار و حبط ما
صنعوا فيها و باطل ما كانوا يعملون * أفمن كان علي
بينة من ربه و يتلوه شاهد منه و من قبله كتاب مُوسي
اماماً و رحمة *

These are they for whom there is no portion in the next life but fire : and that which they have done shall perish therein ; vain will that be which they have wrought. What ! (*shall such a one be equal unto him*) who proceedeth upon a plain direction from his Lord ; and a witness from him (*i.e. from the Lord*) attendeth him, and before him (*or* it) is the Book of Moses a guide and a mercy.

In drawing a picture between the wicked who shall perish, and the true believer, it is prominently noticed that the latter is a follower of Mahomet (or of the Corân,) *preceded by the Book of Moses, which is a Guide and a Mercy.* This entirely coincides with the honourable and reverent mention of the Scriptures throughout the Corân.

XXXII.—SURA XI., v. 3. سورة هود

و لقد آتينا مُوسي آلكتاب فآختلف فيه و لولا كلمة سبقت من ربك لقضي بينهم و إنهم لفي شك منه مُريب *

And verily We gave Moses the book, and they fell to variance regarding it. And had not the word gone forth from thy Lord, surely the matter had been decided between them ; and verily they are in perplexing doubt concerning the same.

A testimony to the divine origin of the Book of Moses. For the rest see remarks on the passage quoted in Art. XXIV., with which the text corresponds.

XXXIII.—SURA X., v. 37, سورة يونس

و ما كان هذا ٱلقرآن أن يفتري من دون ٱلله و لكن تصديق ٱلذي بين يديه و تفصيل ٱلكتاب لاريب فيه من رب ٱلعالمين * ام يقولون ٱفتراه قل فاتوا بسورة مثله *

And this Corân is not such that it could have been fabricated by other than God; but it is an attestation of that (*i.e. of those Scriptures*) which precede it, and an explanation of the book,—there is no doubt therein,—from the Lord of creation. What! will they say, he (*Mahomet*) hath forged it? Say,—then bring a Sura like unto it.

When accused of fabricating the Corân, Mahomet, as on other occasions, appeals to the argument that it cannot be so, because the Corân is an attestation of the previous Scriptures.

"An attestation of that which is before it" (*lit., between its hands,*) viz.; "of the *Scriptures* preceding it," الذي بين يديه من الكتب—*Jelalooddeen;* or, "corresponding with the divine books that precede it," مطابق لما تقدمه من الكتب الالهية

Such reference to the Corân, as confirming the preceding divine books, or corresponding with their contents, forms a virtual appeal to the books themselves as in the hands of the "People of the book," and easily accessible to the inhabitants of Mecca; and is inconsistent with any other supposition but that those Scriptures were held by Mahomet to be divine, authentic, and uncorrupted.

XXXIV.—Sura X., v. 93. سورة يونس

فان كنت في شك مما انزلنا اليك فاسال الذين
يقرؤن الكتاب من قبلك لقد جاءك الحق من ربك
فلا تكونن من الممترين *

If thou art in doubt regarding that which We have sent down unto thee, then ask those who read the book (*revealed*) before thee. Verily the truth hath come unto thee from thy Lord; be not therefore amongst those that doubt.

"The Book revealed before Mahomet," is explained by Jelalooddeen to mean the Pentateuch; but there seems no reason to confine the reference to it. Here, as in many other passages, the word is obviously used in its widest sense, and intends the Scriptures in use among Christians as well as Jews.

The object of God, in referring Mahomet to that Scripture and its possessors, in order to be satisfied of the inspiration of the Corân, is explained by Baidhâwi thus:—"for verily it (*i.e. the Corân which We have revealed unto thee*) is held as certain amongst them,—proved in their books, in the same manner as that which We have revealed to thee. The object is to prove this, and to call in the testimony of the antecedent books." فانه محقق عندهم ثابت في كتبهم على نحو ما انزلنا اليك والمراد تحقيق ذالك والاستشهاد بما في الكتب المتقدمة * "Ask those *who read the book* revealed before thee." Read, or "are reading," the Scripture. It is the present or imperfect tense, and has the

signification of, "who are in the habit of reading" that Scripture.

The Scriptures are thus appealed to as books notoriously *in use* amongst the Jews and Christians: and Mahomet is desired to make enquiry from those who were accustomed to read them without limitation to any particular tribe, or people, or country, in order to satisfy his doubts. The enquiry is not confined for instance to the Jews of Yemen, Medîna, or Kheibar; or to the Arab Christian tribes, such as the Bani Hârith of Najrân, the Bani Tay of Tayma, or the Bani Hanîfa of Yemâma. The Prophet is referred without distinction to all within reach who used to read the Divine Scripture previously revealed, whether Abyssinians, Syrians, Arabs, or Egyptians, whether subjects of the Ghassânide kingdom, of Hîra, of Constantinople, or of Persia.

It is the Jewish and Christian Scriptures thus in current use throughout the civilized world in the time of Mahomet, which by being so appealed to, for the purpose of silencing the doubts of the Prophet, are stamped by the Corân not only as inspired, but as genuine, pure, and free from corruption.

XXXV.—SURA VI., v. 20. سورة الانعام

الَّذين آتيناهم الكتاب يعرفونه كما يعرفون أبناءهم الَّذين خسروا أنفسهم فهم لا يؤمنون *

Those to whom We have given the book recognize him as they recognize their own sons. They that have destroyed their own souls, these believe not.

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Commentary.—"*Recognize him;* that is, Mahomet, by the description of him in their book." اي محمد بنعته في كتابهم *Jelalooddeen.* "*Recognize him;* that is, recognize the prophet of God by the description of him mentioned in the Tourât and the Gospel. *As they recognize their own sons,* that is, by their individual marks. *They who have destroyed their own souls,* that is, from amongst the people of the book and the idolaters, *they do not believe.*" يعرفونه يعرفون رسول الله بحليته المذكورة في التوراة والانجيل كما يعرفون ابناء هم بحلاهم الذين خسروا انفسهم من اهل الكتاب و المشركين فهم لا يؤمنون—*Baidhâwi.*

See the notes on previous Articles VII. and XIII., where a similar recognition is spoken of. It is quite evident that Mahomet thus repeatedly refers to the Jewish and Christian Scriptures,—through their possessors, the Jews and Christians of his day,—as containing evidence in favour of his claim and doctrines; and that such reference is uniformly made as to authentic and uncorrupted writings, without any hint or suspicion of their having been tampered with.

XXXVI.—SURA VI., v. 90, سورة الانعام

اولئك الذين آتيناهم الكتاب والحكم والنبوة فان يكفر بها هولاء فقد وكلنا بها قوماً ليسوا بها بكافرين * اولئك الذين هدي الله فبهداهم اقتده *

These are they to whom We have given the book, and wisdom, and prophecy, and if these (*the Coreish*) disbelieve the same, verily We have given it in trust unto a people who are not disbelievers therein. These are they whom God hath guided; wherefore persevere in the guidance of them.

The people referred to in the opening words are the Jews and Christians. The preceding verses contain an enumeration of the chief patriarchs of the Israelites and Christians, from Abraham to Jesus, including "David, Solomon, Job, Joseph, Moses, Aaron, Zacharias, John," &c., with "their fathers, offspring, and brethren." The text proceeds: —"These are they to whom WE have given the Book, and Wisdom, and Prophecy; and if these (*the people of Mecca*, Jelalooddeen; *the Coreish*, Baidhâwi,) reject the same, verily WE have made (or shall make) it over to a people who will not be disbelievers therein."

"*The Book*, meaning the Scripture generally,"—الكتاب يريد به الجنس *We have made it over*, that is, its guardianship or care," وكلنا بها اي بمراعتها *Baidhâwi;* "we have committed the custodianship over it," وكلنا بها ارصدنا لها—*Jelalooddeen.*

The persons thus constituted the guardians of the Scriptures of the Old and New Testaments, are variously supposed to be the followers of the Jewish and Christian prophets before specified, or the followers of Mahomet;—"and these are the prophets aforesaid and those that are their followers; or, as others say, the followers or companions of Mahomet; or all that

believe in him, &c." و هم الانبياء المذكورون و متابعوهم وقيل الانصار او اصحاب النبي اوكل من آمن به الخ *Baidhâwi.*

It is immaterial to whom, in particular, the allusion applies. What is clear, and of main importance, is that the Corân here refers to the Jewish and Christian Scriptures then extant, as authoritative, inspired, and genuine;—Scriptures which, though rejected by the idolatrous Coreish, God had made over, or would make over, in safe custody to a believing people. Did the promise then become of none effect, seeing that the Mussulmans of the present day suspect those Scriptures of corruption or interpolation? Did the guardianship by the believing people, spoken of in the text, prove false? Surely the Mahometans will not so discredit the words of the Corân.

XXXVII.—Sura VI., v. 92. سورة الانعام

و ما قدروا آلله حق قدره اذ قالوا ما انزل آلله علي بشر من شي قل من انزل آلكتاب آلذي جآء به مُوسي نوراً و هدي للناس تجعلونه قراطيس تبدونها و تخفون كثيراً و علمتم مالم تعلموا انتم و لا آباؤكم قل آلله ثم ذرهم في خوضهم يلعبون *

(For تبدون تجعلون and تخفون some copies of the Corân have يبدون يجعلون and يخفون—*Jelalooddeen.*)

And they do not estimate God with a just estimation, when they say,—God hath not sent down—(*i.e. revealed*) anything to Man. Say, who sent down the book, which Moses brought, a light and a direction to mankind? Ye (*var. read.* they) make (*or* transcribe) it upon sheets of paper which ye (*or* they) show, and ye (*or* they) conceal much: and ye are taught that which ye knew not, neither did your fathers. Say,—God: then leave them to sport in their follies.

The passage is thus explained by Jelalooddeen :—"*They*, that is the Jews, *do not estimate*, &c.," ماقدروا ;—"*When they say*, that is to Mahomet, in their disputations with him concerning the Corân," اي اليهود ;—"*They* (or *ye*) *make it upon sheets of paper*, *i.e.* write it in separate parts," (meaning *scrolls* of parchment, paper, or leather,—the manner of the Jews having been from time immemorial to transcribe the different books of the Old Testament upon such separate scrolls.) انّ قالوا للنبي وقد خاصموه في القران تجعلونه ;—"*They* (or *ye*) *show it*, viz., that which they desire to appear thereof," قراطيس اي يكتبونه في دفاتر مقطعة ;—"*and they* (or *ye*) *conceal much*, viz., of that which is in it, such as the description of Mahomet." تبدونها اي ما يحبون ابداءه منه و يخفوا كثيرا مما فيها كنعت محمد

According to the above Commentary, the text is addressed to the Jews. The greater part of this Sura (VI., Inââm,) was delivered at Mecca, but the text itself may probably have been added to it after Mahomet went to Medîna; and the Jews had commenced their opposition to him. They are alleged

to have held that "God had not revealed anything," *i.e.* beyond their own Scriptures; or to Mahomet; or perhaps that he had never *sent down* (انزل) anything materially, in the manner in which Mahomet declared that the Corân was sent down to him from God by Gabriel. In reply, Mahomet, as a complete refutation, points to "the book which Moses brought," then in their own hands; and which they copied on sheets or scrolls, or (as Jelalooddeen explains it) in separate parts, so that they were able to bring forward such scrolls or parts as they wished to show when arguing with Mahomet, and to keep back such as they did not wish to show, because perhaps adverse to their argument.

Mahomet no doubt believed that there were prophecies in the Old Testament, favourable to his mission, which the Jews of Medîna, though possessing in their Scriptures, did not choose to bring forward.

Whether there really were such passages, it does not, at present, concern us to enquire. What is plain, and beyond dispute, is, that in the text, Mahomet refers to the Jewish Scriptures as inspired, extant, and genuine:—they are also spoken of in a manner implying that they were possessed in a complete and perfect state by the Jewish tribes at Medîna, although those tribes were not candid enough to bring them all forward, but only such of the sheets or scrolls as suited their purpose and argument. Observe that the Book of Moses is here called "a light and guide to mankind."

XXXVIII.—SURA VI., v. 93. سورة الانعام

و هذا كتاب أنزلناه مُبارك مُصدق آلذي بين يديه و لتنذر أُم آلقري و من حولها *

And this book We have revealed,—blessed,—certifying the truth of that (*revelation*) which precedeth it, and that thou mightest admonish the people of the city (Mecca) and those around it.

"*That which is before it, i.e.* the books preceding it." الذي بين يديه قبله من الكتب *Jelalooddeen.*—"The Tourât or (other) books preceding the Corân." يعني التوراة او لكتب التي قبله *Baidhâwi.*

This passage immediately follows the preceding text quoted in Art. XXXVII. The main characteristic of the Corân is still *that it attests the preceding Scripture*, being especially intended for the people of "the Metropolis" (Mecca), and those that dwelt around it.

XXXIX.—SURA VI., v. 114. سورة الانعام

هو آلذي أنزل اليكم آلكتاب مُفصلاً وآلذين آتيناهم آلكتاب يعلمون أنه مُنزل من ربك بالحق فلاتكونن من الممترين *

He it is that hath sent down to you the book, explaining (*all things*) and those to whom We have given the book know

that it (*the Corân*) hath been sent down from thy Lord in truth. Wherefore, be not thou (*O Mahomet!*) among those that doubt.

"*Those to whom We have given the book, i.e.* the Tourât," *Jelalooddeen*,—or rather generally the Jewish and Christian Scriptures; so Baidhâwi,—"meaning the believers of the people of the book," المراد مومنوا اهل الكتاب *

This, like previous passages (Arts. VII., XIII., XV., &c.), implies a similarity or coincidence between the contents and doctrines of the Corân, and those of the previous Scriptures; and the testimony of the people, in whose hands God had placed the Scriptures, is adduced as a satisfactory proof of the truth of the Corân, and as a reason why Mahomet himself should not doubt. The remarks upon the previous passages are equally applicable here.

XL.—Sura VI., v. 124. سورة الانعام

و اذا جآءتهم آية قالوا لن نؤمن حتي نؤتى مثل ما اُوتي رسل آلله *

And when a verse cometh unto them, they say,—We will not believe until there is brought unto us (*a revelation*) like unto that which the apostles of God brought.

The people of Mecca, who opposed Mahomet, declined to receive any verse of the Corân until he should bring a revelation resembling the books of the

previous prophets. An indirect reference is thus made to the Jewish and Christian revelations, the general character and style of which were known in Arabia, and even amongst the idolaters of Mecca.

XLI.—SURA VI., v. 154. سورة الانعام

ثم آتينا مُوسي آلكتاب تماماً علي آلذي أَحسن و تفصيلاً لكل شي و هدي و رحمة لعلهم بلقآء ربهم يؤمنون *

Then We gave Moses the book complete as to whatever is excellent, and an explanation of every matter, and a direction and a mercy, if haply they might believe in the meeting of their Lord.

Complete, &c., or (as Sale), "a perfect rule unto him who should do right."

The previous Scriptures are thus complete and perfect in all that is excellent,—they are an explanation of every matter,—a guide to salvation and a mercy. Could higher praise have been given to them? and why is it that notwithstanding this praise, those Scriptures are so little valued and referred to by the present followers of the Corân?

But if the former Scriptures were thus perfect, what was the need of this new revelation in the Corân? The succeeding verse answers the question.

XLII.—Sura VI., v. 155. سورة الانعام

و هذا كتاب أنزلناه مُبارك فاتبعوه و آتقوا لعلكم ترحمون أن تقولوا انما أُنزل آلكتاب علي طآيفتين من قبلنا و إن كنا عن دراستهم لغافلين أو تقولوا لو أنا أُنزل علينا آلكتاب لكنا أهدي منهم فقد جاءكم بينة من ربكم و هدي و رحمة الخ *

And this book (*the Corân*) We have sent down,—blessed; wherefore follow it, and fear God, if haply ye may find mercy;—lest ye should say,—Verily the Scripture hath been revealed to two people before us, and we are ignorant of their reading; —or lest ye should say,—If the Scripture had been revealed to us, we surely would have followed its direction better than they; and now verily a clear exposition hath come unto you from your Lord, a direction and mercy, &c.

"*Lest ye should say,—verily the Scripture hath been revealed to two people before us; i.e.* to the Jews and Christians." علي طائفتين اي اليهود والنصاري—*Baidhâwi* and *Jelalooddeen.*

The object of the Corân is here stated to be the taking away of all excuse from the Meccans and Arabs, lest they should say;—"The Scriptures have indeed been revealed to the Jews and the Christians; but they are of no avail to us, for we cannot read nor understand the foreign tongue in which they are written. If the Scripture had been revealed to us in

Arabic, we had been as good believers as they, or better." The Corân purports to have been revealed in order to take away this excuse. It was not because the previous Scripture was defective,—(on the contrary, it is stated to "be perfect in all that is excellent, an explication of every matter, a guide and a mercy") —that the Corân was sent to the Arabs, but because it was written in a foreign tongue. And there is here as little imputation against the integrity and purity of the Bible, as against its completeness. The only imperfection was that it was not available in the Arabic tongue. It was written in foreign languages which the Arabs did not know, and this is the want which the Corân is here represented as intended to supply.

XLIII.—SURA XXVIII., v. 44. سورة القصص

و لقد آتينا مُوسي آلكتاب من بعد ما اهلكنا آلقرون آلاولي بصائر للناس و هدي و رحمة لعلهم يتذكرون *

And verily We gave Moses the book, after that We had destroyed the former generations,—an enlightenment unto mankind, and a direction, and a mercy, if haply they might be admonished.

A striking testimony not only to the divine origin of the Pentateuch, but to its value as a light to lighten the Gentiles,—all "mankind";—a guide, and a mercy to admonish and direct them.

XLIV.—Sura XXVIII., v. 47. سورة القصص

وما كنت بجانب الطور اذ نادينا و لكن رحمة من
ربك لتنذر قوماً ما اتاهم من نذير من قبلك لعلهم
يتذكرون * و لولا ان تصيبهم مصيبة بما قدمت ايديهم فيقولوا
ربنا لولا ارسلت الينا رسولاً فنتبع آياتك و نكون من
المؤمنين * فلما جآءهم الحق من عندنا قالوا لولا اوتي
مثل ما اوتي موسي اولم يكفروا بما اوتي موسي من قبل
قالوا سحران تظاهرا و قالوا انا بكل كافرون * قل فاتوا
بكتاب من عند الله هو اهدي منهما اتبعه ان كنتم
صادقين * فان لم يستجيبو لك الخ *

And thou wert not on the side of Mount Sinai, when We called out (*to Moses ;*) but (*thou art*) a mercy from thy Lord, that thou mayest admonish a people unto whom no warner hath come before thee, if perchance they may receive admonition ; —and lest, if there befall them a calamity for the evil works they have committed, they should say,—Oh Lord ! if thou hadst sent unto us a prophet, we had followed thy revelations, and been of the number of the believers.

And now that the truth hath come unto them from us, they say, —if there were to come (*a revelation*) like unto that which came unto Moses (*we should believe*). What ! do they not disbelieve in that which was given unto Moses heretofore ; they say,—two impostures (*var. read.* impostors,) that mutually assist one another ; and they say,—verily we reject them both. Say,—bring a book from God that guideth

more aright than these two, if ye be true; and if they answer not, &c.

For سحران *two pieces of magic* or *cunningly devised fabrications*, others read ساحران *two magicians, i.e.* Moses and Mahomet, *two men who have fabricated a cunning piece of imposture.* So Baidhâwi :—"*Two magicians*, var. read. *two pieces of magic*,—that is, the Pentateuch and the Corân. وفي قرأة ساحران سحران اي التوراة والقران

The object of Mahomet's mission is here again stated to be the admonishing of a people, namely the Arabs, unto whom no warner had before been sent;—lest, when condemned, these Arabs, should say,—"Had a prophet come unto us, we had been believers." Yet when Mahomet arises a prophet, the people of Mecca refuse to believe in him, unless he come with Scriptures (or *var. read.* with Miracles,) like those of Moses. "But," replies Mahomet, "what an inconsistency is this! have you not already rejected the revelation of Moses brought forward by me to substantiate my claims, and said of it and of the Corân, *they are but two cunning fabrications, one supporting the other; we reject both as impostures.*" Upon which God is represented as directing Mahomet to say,—"Show me a book more right in its direction than these two, that I may follow it," &c.

The testimony here borne to the authority and value of the book of Moses, and the appeal to the citizens of Mecca to bring forward any other Scripture containing truer direction, are unequivocal and

unreserved. It was the Pentateuch, as then in the hands of the Jews, and the contents of which Mahomet had already adduced in confirmation of his doctrine, that is appealed to, and in reference to which, in conjunction with the Corân, the Coreish are challenged to produce an inspired book that guided more rightly than they did.

XLV.—SURA XXVIII., v. 53 سورة القصص

الذين آتينا هم الكتاب من قبله هم به يؤمنون وإذا يتلى عليهم قالوا آمنا به إنه الحق من ربنا إنا كنا من قبله مُسلمين *

Those to whom We have given the Scripture before it (*i.e. before the Corân,*) believe therein; and when it (*the Corân*) is read unto them, they say,—We believe in it; verily it is the truth from our Lord, surely we were Moslems from before.

The portions of the Corân recited to, or read by, certain Jews or Christians, are supposed in this text to have been so like their own Scriptures, and contained, moreover, such frequent affirmation that the object of Mahomet's mission was to confirm those Scriptures, that these Jews or Christians expressed their conviction of the truth of Mahomet's doctrines, and said that they were exactly the same as their own which they had held before. "Surely we were Moslems already"; as much as to say, "If this be Islâm, it is nothing more or less than what we find in our own inspired Books." *Nota bene;* this verse belongs to an early

stage of Mahomet's mission, before his flight to Medîna.

Compare the above verse with Arts. VII., XIII., XV., XXXV., and other passages of similar purport.

XLVI.—SURA XXIII., v. 25. سورة المؤمنين

و لقد آتينا مُوسي الكتاب لعلهم يهتدون * و جعلنا ابن مريم و اُمّه آية الخ *

And verily We gave Moses the book, if haply they might be directed; and We made the son of Mary and his mother a sign, &c.

XLVII.—SURA XXI., v. 7. سورة الانبياء

و ما ارسلنا قبلك اِلا رجالاً نوحي اِليهم فآسالوا اهل آلذكر اِن كنتم لا تعلمون *

And We sent not before thee (*as Apostles*) other than men whom We inspired: ask, therefore, the people of the Scripture, if ye know it not.

"*We inspired*," var. read. "*it hath been inspired into them.*" يوحي وفي قرأة بنون—*Jelalooddeen.*

"*The people of the Scripture*, that is, those learned in the Pentateuch and the Gospel." اهل الذكر العلماء بالتوراة والانجيل—*Baidhâwi.*

"This is given as a reply to the speech of the Coreish, —*What! is this* (pretender) *any other than a mortal like yourselves?* God directs them to ask the people of

the book regarding the true character of the ancient prophets." جواب لقولهم هل هذا الا بشر مثلكم يامر بهم * ان يسلو اهل الكتاب من حال رسل المتقدمه *Baidhâwi.*

Mahomet, in thus appealing to the possessors of the Sacred Scriptures, Jewish and Christian, virtually appealed, in confirmation of his claims and doctrine, to the Scriptures themselves as extant and current among the Jews and Christians of his day. What a mighty difference between the Prophet of Islâm and his followers of the present time! *He* professed to make the Sacred Scriptures of the Old and New Testaments the foundation of his claims, and his pillar of support when attacked; *they* spend their days in the impious attempt to subvert the authority of those very Scriptures.

XLVIII.—SURA XXI., v. 49. سورة الانبياء

و لقد آتينا مُوسي و هرون آلفرقان و ضياء و ذكرًا للمتقين * آلذين يخشون ربهم بالغيب و هم من آلساعة مُشفقون * و هذا ذكرٌ مُبارك انزلناه أفأنتم له مُنكرون *

And verily We gave Moses and Aaron the distinction (*Al Forcân*), and a light, and an admonition to the pious,—those who fear their Lord in secret, and who tremble for the hour (*of Judgment*). This blessed admonition also We have sent down; will ye therefore deny it?

The Books of Moses, here named the *Forcân* (that which discriminates the true from the false), are

spoken of in terms of high eulogy as a light to lighten the faithful, and an admonition to the pious,—those who fear God, and stand in awe of the hour of judgment. Why then do not the pious Mussulmans,—those who aspire to the character here given,—study this holy book, and seek to enlighten themselves by its divine counsel?

Note that the Corân itself is not spoken of in terms of higher praise than the Pentateuch is in this verse.

The name "Al Forcân" is in the Corân equally applied as a distinctive epithet to the Corân itself, as to the Pentateuch.

The tenor of the expressions here, as elsewhere, points to a book in current use, by which the piety and godliness of true believers were sustained and their souls enlightened. Such was the estimation in which the Bible was held by the author of the Corân.

XLIX.—SURA XXI., v. 105. سورة الانبياء

و لقد كتبنا في آلزبور من بعد آلذكر أن آلارض يرثها عبادي آلصالحون *

And verily We have written in the Psalms, after the Law, that "my servants, the righteous, shall inherit the earth."

"*In the Psalms*, that is, in the book of David; *after the admonition, i.e.* the Pentateuch"; في الزبور في كتاب داؤد من بعدالذكر اي التوراة *Baidhâwi.* Others make *Zubûr* to mean the sacred books generally.

At any rate this is a direct quotation from the Old Testament. And we find it in Psalm XXXVII. v. 29,—*The righteous shall inherit the earth, and dwell therein for ever.*

This admission of the inspiration of the Psalms as then extant, and in use among the Jews and Christians, is in accordance with the tenor in which the Bible is spoken of in every part of the Corân.

L.—SURA XVII., v. 2. سورة الاسري

و آتينا مُوسي الكتاب و جعلناه هدي لبني اِسرآئيل
الّا تتخذوا من دوني وكيلا *

And We gave Moses the book, and made it a direction to the Children of Israel, (*saying*)—Take ye not other than Me for a patron.

"*Take not,*—var. read.,—*that they should not take,*—يتخذوا وفي قرأة تتخذوا "*The Book, i.e.* the Pentateuch,"—الكتاب التوراة.—*Jelaloddeen.*

LI.—SURA XVII., vv. 4, 5, and 7. سورة الاسري

و قضينا اِلي بني اِسرآئيل في الكتاب لتفسدن في
الارض مرتين و لتعلن علواً كبيراً * فاذا جآء وعد اُولاهما

بعثنا عليكم عباداً لنا أُولي باس شديد الخ * . . . . .
فاذا جآء وعد الاخرة الخ *

And We declared in the book, in respect of the Children of Israel,—saying, Ye shall surely work corruptly on the earth twice, and ye shall be elated with great arrogance. And when the threat of the first of these two (*visitations*) came to pass, We sent against you our servants of terrible strength, &c., and when the threat of the second (*visitation*) came to pass, &c.

"*The Book*, that is, the Pentateuch," الكتاب التوراة *Jelalooddeen; Baidlâwi.*

This passage refers to certain prophecies in the Old Testament, predicting that the Jews would commit wickedness, and arrogantly offend against God, on two occasions; and on two occasions suffer the punishment of their sins;—a prophecy which, as is here said, actually came to pass. From the continuation of the subject in verse 7, it would appear that allusion is made to the destruction of the Temple twice: first at the Captivity, and secondly by Titus.

LII.—Sura XVII., v. 55. سورة الاسري

و لقد فضلنا بعض النبيين علي بعض و آتينا داؤد
زبورا *

And verily We have bestowed favour upon some of the prophets more than upon others, and We gave David the Psalms, &c.

Compare with this passage Art. XLIX. (Sura XXI., v. 105), where a quotation is made from these same Psalms.

LIII.—Sura XVII., v. 102. سورة الاسري

و لقد آتينا مُوسي تسع آيات بينات فاسأل بني اِسرائيل الخ *

And verily We gave Moses nine evident signs; wherefore enquire from the children of Israel, &c.

"*Wherefore do thou enquire; i.e.* oh, Mahomet!"—فاسأل يا محمد—*Jelalooddeen.* Mahomet is in this passage desired by God to refer to the Children of Israel for attestation of the narrative of the nine miracles shown by Moses to Pharaoh. Such attestation would of course be derived from their Scriptures; —which are therefore in effect here referred to as evidence of the truth of this verse.

LIV.—Sura XVII., v. 108. سورة الاسري

قل آمنوا به اَولا تؤمنوا ان الذين اُوتوا العلم من قبله اِذا يتلي عليهم يخرون للاذقان سجداً و يقولون سبحان ربنا ان كان وعد ربنا لمفعولا * و يخرون للاذقان يبكون يزيدهم خشوعاً *

Say,—Believe in it (*the Corân,*) or believe not;—verily they unto whom the knowledge (*of Divine Revelation*) hath been given anterior to it, when they hear it recited unto them, fall down upon their faces worshipping: and they say,—Praised be our Lord; verily the promise of our Lord is fulfilled. And they fall down on their faces weeping, and it increaseth their humility.

"*Those unto whom the knowledge* of Divine Revelation *hath been given anterior to it; i.e.* the learned who read the preceding Scriptures, and recognize the reality of (Mahomet's) inspiration, and the signs of prophecy,"—الذين اوتوا العلم من قبله وهو العلماء الذين قرأوا الكتاب السابقة و عرفوا حقيقة الوحي و امارات النبوة *Baidhâwi.* "And these were believers from amongst the people of the Book";—وهم مومنوا اهل الكتاب * *Jelalooddeen.*

Mahomet is here directed by God to tell the unbelieving Meccans "that they might believe or not as they pleased;—those who were better able to judge, because they had the previous Divine Revelations in their hands,—*they* believed in the Corân, and rejoiced in its tidings as a confirmation of their own Scriptures."

This accords with the notices in previous passages (see Arts. VII., XIII., &c.) regarding the recognition of the Corân and the doctrines of Islâm, by certain of the people of the Book, from their correspondence with the contents of their Scriptures.

LV.—SURA XVI., v. 43. سورة النحل

و ما ارسلنا من قبلك الا رجالاً نوحي اليهم فآسالوا اهل الذكر ان كنتم لا تعلمون * بالبينات والزبر و انزلنا اليك الذكر لتبين للناس ما نزل اليهم و لعلهم يتفكرون *

And We have not sent before thee other than men whom We have inspired ;—wherefore ask the people of the Scripture if ye know not. (*We sent them*) with evident signs and books, and We have sent down unto thee the revelation, that thou mightest make known to mankind that which hath been revealed to them, that haply they might reflect.

The first portion of the above passage is identical with Sura XXI., v. 7 ; which see in Art. XLVII.

It contains, further, a reference to the divine Miracles and Scriptures of the former prophets.

LVI.—SURA XIII., v. 39. سورة الرعد

و الذين آتيناهم الكتاب يفرحون بما أُنزل اليك و من الاحزاب من ينكر بعضه *

And those to whom We have given the book, rejoice for that which hath been sent down unto thee ; but of the Confederates, there are that deny a part thereof.

"*They rejoice*, because of its correspondence with that which is with them." يفرحون لموافقته لما عندهم (*Jelalooddeen ;*) that is, on account of its conformity with their own Scriptures.

Compare this with other passages (as Arts. VII., XIII., XV., &c.) which appeal to the Jews and Christians as witnesses to the correspondence of the Corân with their own Scriptures.

LVII.—SURA XIII., v. 45. سورة الرعد

و يقول الذين كفروا لست مُرسلاً قل كفي بالله شهيداً بيني وبينكم و من عنده علم الكتاب *

And those who disbelieve say,—Thou art not sent;—say,—God sufficeth for a witness between me and between you, and also he with whom is the knowledge of the book.

"*And also he with whom is the knowledge of the Book;* that is from amongst the believers of the Jews and Christians," و من عنده علم الكتاب من مومني اليهود و النصاري—*Jelalooddeen.*

The purport is similar to that of the preceding passage. Mahomet's witnesses at Mecca were, as here alleged, God himself, and certain of the Jews and Christians, to whose knowledge of their own inspired Scriptures he appeals for evidence in favour of the Corân.

LVIII.—SURA XXIX., v. 27. سورة العنكبوت

و وهبنا له اِسحق و يعقوب و جعلنا في ذريته النبوة والكتاب *

And We gave to him *(i.e. to Abraham)* Isaac and Jacob, and We placed among his descendants prophecy and the book.

"*And the Book*, meaning thereby the (inspired) books generally, that they shall receive (all) the four Books," والكتاب يريد به الجنس ليتناول الكتب الاربعة —*Baidhâwi.* "Meaning the Books; that is to say, the Pentateuch, the Gospel, the Psalms, and the Corân"; والكتاب بمعني الكتب اي التوراة والانجيل والزبور والقران —*Jelalooddeen.*

These are the Divine books, which (according to this passage) were preserved among the race of Abraham. And the tenor of the text, as well as of the Mahometan Commentaries, implies that the Scriptures in question, that is the Old and New Testaments, were preserved and handed down from generation to generation among the seed of Abraham.

LIX.—Sura XXIX., v. 46. سورة العنكبوت

و لا تجادلوا اَهل الكتاب اِلا بالتي هي اَحسن اِلا الذين ظلموا منهم و قولوا آمنا بالذي اُنزل اِلينا و اُنزل اِليكم و اِلهنا و اِلهكم واحد و نحن له مُسلمون *

And contend not with the people of the book but in a generous manner, excepting those of them who act wickedly; and say,—We believe in that which hath been revealed to us, and in that which hath been revealed to you: and your God and our God is one, and we are to Him resigned.

The text shows the manner in which, at this period, Mahomet addressed the Jews and Christians;—rather in the style of one identifying himself with their respective religions, than of one commissioned to supersede them. At any rate, it enables us to understand some of the grounds on which it was natural for the Jews and Christians to rejoice,—nay, to "weep with joy and gratitude," at finding the prophet of Mecca prepared to sustain and ratify their Scriptures in all material points, and anxious apparently only to reform the abuses of Image, Saint, and Angel worship, which had crept in amongst them.

Further, there can be no stronger proof than this passage, of the reverence and faith felt, and expressed, by Mahomet, towards the Scriptures of the Jews and Christians:—"We believe in that which hath been revealed to us, and in that which hath been revealed to you; our God and your God is one; and we are to him resigned."

The Musslumans of Mahomet's time, and the succeeding generation, would have laughed to scorn the miserable subterfuge set up by some Mahometans of the present day, who pretend that it was not the Pentateuch and Gospel in universal use among the Jews and Christians, but some different Scripture, that Mahomet alluded to. Such a supposition is perfectly gratuitous, and runs counter to the whole tenor of the Corân.

LX.—Sura XXIX., v. 47. سورة العنكبوت

وكذالك انزلنا اليك الكتاب فالذين آتيناهم الكتاب يؤمنون به الخ *

And thus have We sent down to thee the book (*the Corân,*) and those to whom We have given the Scripture believe in it.

A continuation of the preceding passage.

"*The Scripture, i.e.* the Pentateuch"; الكتاب التوراة —*Jelalooddeen.* "The people referred to are Abdallah, son of Sallâm, and his companions; or those of the people of the two Books (*the Old and New Testaments*) who survived to the time of the Prophet"; هم عبدالله ابن سلام و احزابه او من تقدم عهدالرسول من اهل الكتابين * —*Baidhâwi.* "*Thus have We revealed unto thee the Book, i.e.* the Corân, in the same manner as We revealed to them the Pentateuch, &c.": وكذالك انزلنا اليك الكتاب القران اي كما انزلنا اليهم التوراة وغيرها —*Jelalooddeen.*

Thus it is held that the Corân was revealed in the same manner as the previous Scriptures were revealed. The form and style of inspiration are affirmed to be the same. The source is the same. The object of the Corân—at least one great object,—was to confirm those Scriptures. The Mahometan, therefore, who receives the Corân as divine, is bound to receive also as divine these Sacred books and to study them with

a reverence similar to that which he shows to the Corân.

LXI.—SURA VII., v. 158. سورة الاعراف

فسأكتبها للذين يتقون و يؤتون الزكوة والذين هم بآياتنا يؤمنون * الذين يتبعون الرسول النبي الامي الذي يجدونه مكتوباً عندهم في التوراة و الانجيل يأمرهم بالمعروف و ينهاهم عن المنكر الخ

And I will shortly write down it (*i.e. my mercy,*) for those who fear the Lord and give alms, and those who believe in our signs: those who shall follow the apostle,—the illiterate prophet,—whom they shall find written (*i.e. described*) in the Pentateuch and in the Gospel among them; he shall command them to do that which is excellent, &c.

This occurs in the answer supposed to be given by God to the prayer of Moses at the time the Israelites worshipped the golden Calf; and is introduced as a prophetical annunciation to Moses of the Prophet that was to arise in the latter days. Now, in this imagined prophecy, God is represented as saying that his people would "find him (Mahomet) written," *i.e.* would find a description of him, "*beside them in the Pentateuch and Gospel.*" They would find him written there, as Baidhâwi and Jelalooddeen say, باسمهٔ وصفته—"by his name and his qualities."

The verse, therefore, corresponds with the numerous previous passages in which it is alleged that the Jewish and Christian Scriptures, in the hands of the Jews and

Christians of that day, contained evidence of the doctrine and claims of Mahomet. It clearly intimates that the Pentateuch and the Gospel were current amongst the Jews and Christians of Mahomet's time, "by" or "amongst them,"—عند هم. Those Scriptures are likewise spoken of here by God to Moses as that which would be an authoritative source of reference. It is therefore clear that the Sacred Scriptures, as possessed by the Jews and Christians generally in the 7th century were, according to the teaching of the Corân, authentic, genuine, and free from corruption.

LXII.—Sura VII., v. 160. سورة الاعراف

و من قوم مُوسي أُمة يهدون بالحق و به يعدلون *

And of the people of Moses, there is a party that directeth with truth, and acteth justly by it.

Assuming for a moment the supposition to have been well founded, that an attempt had been made by some of the Jews to tamper with their Scriptures, and erase passages containing testimony to Mahomet, would the just and truthful Jews here spoken of have joined in such an attempt, or at all permitted it? Would not *they* at least have preserved, and handed down to posterity uncorrupted, the rolls of the Books of Moses? And as Mahomet appealed to certain supposed prophecies of himself, and other evidences favourable to his mission in those Scriptures, would not these pious Jews who embraced Islâm have care-

fully and religiously guarded, and handed down from father to son, copies of the true and genuine Tourât with these evidences and prophecies, as the most valuable proof of Mahomet's claims, and a complete justification of their own conduct in separating from their Jewish brethren and following Islâm. Assuredly they would, had it not been notorious that no such attempt at interpolation or erasure had ever been made by their brethren; and that the supposed prophecies of Mahomet existed just as much in the copies scrupulously preserved by the unconverted Jews, as in their own.

LXIII.—Sura VII., v. 168. سورة الاعراف

و اذ تاذن ربك ليبعثن عليهم الي يوم القيامة من يشومُهم سوء العذاب ان ربك لسريع العقاب و انه لغفور رحيم * و قطعناهم في الارض اُمماً منهم الصالحون و منهم دون ذالك و بلونا هم بالحسنات والسيات لعلهم يرجعون * فخلف من بعدهم خلف ورثوا الكتاب يأخذون عرض هذا الادني و يقولون سيغفر لنا و ان يأتهم عرض مثله يأخذه الم يؤخذ عليهم ميثاق الكتاب ان لا يقولوا علي الله الاالحق و درسوا ما فيه *

And (*call to mind*) when thy Lord commanded that there should

certainly be sent against them (*i.e. the Jews*) until the day of resurrection those that would afflict them with grievous distress ;—verily thy Lord is swift in vengeance, and he is surely forgiving and merciful. And We dispersed them in the earth amongst the nations ;—there are of them that are virtuous, and there are of them that are not so. And We proved them with blessings, and with adversities, if perchance they might return. And there succeeded after them a generation that inherited the book, who receive the temporal advantage of this world, and say,—It will be forgiven unto us. And if there come unto them an advantage the like thereof, they accept it. What! hath there not been taken from them the covenant of the book, that they should not say of God other than the truth, and they diligently study that which is therein.

This passage was probably revealed at Medîna, when a difference was beginning to arise between Mahomet and the Jews.

It contains an imputation against the Jews for misrepresenting the truth. But it is an imputation which does not in the least affect the scrupulous care with which they preserved their sacred books :—just as the Christians always have imputed, and do to this day impute, misrepresentation of the truth to the same people, though they implicitly receive their Scriptures as genuine and incorrupt.

On the other hand, the passage contains a fresh testimony to "the Book," as "*inherited*"; that is, handed down from generation to generation amongst the Jews.

The Jews are further accused of breaking the covenant *that they would not speak of God other than the truth*, (*i.e.* that they would not misrepresent the truth,) *although they are in the habit of reading that which is*

in their Book,—و درسو ما فيه—or rather *of carefully perusing*, or *diligently studying* it, for that is the force of درس. Their guilt is thus alleged to be aggravated by reading the inspired Scripture, and thus knowing the truth which they misrepresented. The text is thus evidence of the currency and constant use and study of the Scriptures amongst the Jews;—those same Scriptures which Mahomet uniformly attested.

Note the mention of the prophecy regarding the dispersion of the Jews.

LXIV.—SURA VII., v. 170. سورة الاعراف

والدار الاخرة خير للذين يتقون افلا تعقلون * والذين يمسكون بالكتاب و اقامُوا الصلواة انا لا نضيع أجر المصلحين *

But the next life is better (*than the present*) for those that fear the Lord; then why will ye not comprehend? and (*the reward of the next life*) is for those who hold fast by the book, and observe prayer; verily We shall not detract from the reward of the righteous.

This verse is a continuation of the passage just quoted under Article LXIII. It is addressed to the Jews, and not only demonstrates the existence of the inspired Scripture in common use amongst them, but conveys the exhortation from God that the Jews *are to hold fast by it* يمسكون بالكتاب; it implies, moreover, that those who do so shall obtain a full reward

in the life to come. But people could not be praised for "holding fast" by any other than a genuine and uncorrupted Scripture. Jelalooddeen instances Abdallah-ibn-Sallâm as one of the pious Jews here alluded to.

Where then are the Scriptures which these converted Jews were directed to hold fast by, if they are not the same which have been handed down from the time of Mahomet from generation to generation,—even as before his time?

LXV.—Sura LXXIV., v. 30. سورة لمدثر

عليها تسعة عشر * و ما جعلنا اصحاب النار الا ملايكة و ما جعلنا عدتهم الا فتنة للذين كفروا ليستيقن الذين اوتوالكتاب و يزداد الذين آمنوا ايماناً و لا يرتاب الذين اوتوالكتاب و المؤمنون *

Over it (*Hell*) are nineteen angels; and We have not made the guardians of the fire other than angels; and We have not expressed their number, except as a trial to those who disbelieve, and in order that those to whom We have given the book may firmly believe, and that they who believe may increase in faith; and that those to whom We have given the book may not doubt, nor the believers.

This is a Meccan Sura, but the text is believed to have been added to it after Mahomet went to Medîna.

The passage is obscure. But it appears to point to some supposed coincidence between what is

here said of the keepers of Hell, and what is said on the same point in the Scriptures of the people of the Book;—which coincidence is adduced as a ground of faith, for those who possessed the Scriptures, and for the true believers. So Baidhâwi;—"that they might gain faith in the prophetic mission of Mahomet, and in the truth of the Corân, when they saw that it was accordant with what was in their own Scriptures." ليكتسبوا اليقين بنبوة محمد وصدق القران لما رأو ذالك موافقا لما في كتابهم *

This interpretation corresponds with previous passages, already quoted, of the same purport.

SECTION SECOND.

PASSAGES FROM SURAS REVEALED AT MEDINA.

ALTHOUGH the passages quoted in the first Section are contained in Suras which are all *called* Meccan, because their contents, with few exceptions, were actually revealed at Mecca, yet a few of those passages evidently belong to the subsequent, or Medîna, period, and must have been added to the Suras in which they now stand, after the Hegira, or Flight of Mahomet from Mecca. But the texts contained in the following Section are, without exception, confined to the later, or Medîna, period.

The manner in which enmity sprang up between the Jews of Medîna and Mahomet, will be briefly explained in the concluding Section of this work, and must be borne in mind, in reading the passages which follow.

LXVI.—SURA II., VV. 1–5. سورة البقرة

ذلك الكتاب لاريب فيه هدي المتقين * الذين يؤمنون بالغيب و يقيمون الصلواة و مما رزقناهم ينفقون *

والذين يؤمنون بما أُنزل إليك وما أُنزل من قبلك و بالآخرة هم يوقنون * أُولائك علي هدي من ربهم و أُولائك هم المفلحون *

This is the book in which there is no doubt,—a guide to the pious;—they who believe in the Unseen, and observe prayer, and spend out of that which we have provided them with;—and they who believe in that which hath been revealed unto thee, and that which hath been revealed before thee, and have faith in the life to come. These walk according to the direction of their Lord, and these are the blessed.

"*That which hath been revealed before thee,* viz. the Pentateuch and the Gospel, &c." ما انزل من قبلك اي التوراة و الانجيل وغيرهما—*Jelalooddeen.*

Note that according to this passage they who are "blessed," and "walk according to the direction of their Lord," are those who believe not in the Corân only, but also *in the Scriptures revealed before the Corân.* It is strange that, with this passage prominently placed in the opening page of their Revelation, sincere Mussulmans should be so inconsistent as not to study the Scriptures here referred to, make themselves acquainted with their contents, and follow their sacred precepts. Is not this a people whose eyes have become blind, and their hearts seared?

LXVII.—Sura II., v. 40. سورة البقرة

يا بني اسرائيل اذكروا نعمتي التي انعمت عليكم و
اوفوا بعهدي أوف بعهدكم و اياي فارهبون و آمنوا بما
انزلت مُصدقاً لما معكم و لا تكونوا اوّل كافر به و لا تشتروا
بآياتي ثمناً قليلاً و اياي فاتقون * و لا تلبسوا الحق بالباطل
و تكتموا الحق و انتم تعلمون *

Oh Children of Israel! remember My favour wherewith I have favoured you, and fulfil My covenant,—I likewise will fulfil your covenant; and fear Me, and believe in that which I have revealed, attesting the truth of the (*Scripture*) which is with you: and be not the first to reject the same; and sell not my revelation for a small price; and clothe not the truth with error, and do not conceal the truth while ye know it.

"*That which is with you, i.e.* the Tourât or Pentateuch."—*Jelalooddeen.*

At Medîna, the Corân, just as in the Suras revealed at Mecca, continues to attest the truth of the Scripture in the hands of the Children of Israel. But the Children of Israel would not give the testimony in his favour which Mahomet desired them to give, and probably believed that they ought to have given. Therefore he exhorts them not to pervert the truth, nor to hold back any part of it.

The Christians, on similar grounds, accuse the Jews of misinterpreting their Scriptures, and not acknowledging the prophecies of the Messiah as fulfilled in Jesus: though they, as much as the Jews, implicitly

believe in the Jewish Scriptures. A close analogy to the accusation in the text.

The expression, "selling the truth for a small price," is frequently used in a similar sense with respect to others than the Jews.—See, *e.g.*, Suras II., v. 16; III., v. 76; IX., v. 10; XVI., v. 95.

LXVIII.—SURA II., v. 53. سورة البقرة

وإذ آتينا مُوسى الكتاب والفرقان لعلكم تهتدون *

And when We gave Moses the book and the distinction (*between good and evil,—Forcân,*)—if haply ye might be directed.

"*The Book, i.e.* the Tourât."—*Baidhâwi and Jelal-ooddeen.*

The Pentateuch is here styled *Al Forcân*, the same term which is applied to the Corân.—See Art. XLVIII.

LXIX.—SURA II., v. 75. سورة البقرة

أفتطمعون أن يؤمنوا لكم و قد كان فريق منهم يسمعون كلام الله ثم يحرفونه من بعد ما عقلوه و هم يعلمون *

Ah! do ye indeed earnestly desire that they should believe in you, and verily a party amongst them hear the word of God; then they pervert it after they have understood it, knowingly.

The people spoken of are still the Children of Israel. "*That they should believe*, viz., the Jews,"—

ان يومنوا اي اليهود. "*They hear the word of God*, in the Pentateuch," يسمعون كلام الله في التوراة—*Jelaloodeen.* "*They hear the word of God*, that is to say, the Pentateuch," يسمعون كلام الله يعني التوراة—*Baidhâwi.* "*Then they pervert it*, as the description of Mahomet, or the Verse of stoning; or the explanation thereof, and they interpret the same accordingly as they desire," ثم يحرفونه كنعت محمد و آية الرجم او تاويله فيفسرونه بما يشتهون—*Ibid.* The latter construction, as natural in itself, and consistent with other notices throughout the Corân of the conduct of the Jews, and the testimony there borne from first to last in favour of the Jewish as well as of the Christian Scriptures, is evidently the one to be adopted.

The tenor of the passage is this:—"What! do you expect to convert the Jews to the truth, *seeing that they have already heard the truth in the word of God* as contained in their own Scriptures, and have perverted that truth intentionally? How can you hope to succeed with men who have shown themselves proof against the word of God? For they have already read the word of God in the Old Testament, and wilfully perverted its meaning, '*interpreting it as they please.*' Will the word of God, as inculcated by you out of the Corân, have any better effect upon them?"

This is much the same way in which Christians of the present day might speak of the Jews; thus,—"they have already misused and perverted the word of God as contained in their own Scriptures, which should

have led them to believe in Christ:—and having done so, there is little hope of gaining them over to the truth, by an appeal to the further word of God as contained in the New Testament." Yet the Christians do not the less accept and believe in the Jewish Scriptures.

What a full testimony is borne in this verse to the Divine origin and authority of the Scripture in use amongst the Jews in the days of Mahomet, by the application to it of the sacred title, "*The word of God,*" كلام الله ! Why is the Corân valued by Mahometans? Simply because it is believed to be "*the word of God.*" Ought they not therefore to pay a similar reverence to the "word of God" that preceded the Corân?

LXX.—SURA II., v. 76. سورة البقرة

و إذا لقوا الذين آمنوا قالوا آمنا و إذا خلا بعضهم إلي بعض قالوا أتحدثونهم بما فتح الله عليكم ليحاجوكم به عند ربكم أفلا تعقلون * أو لا يعلمون أن الله يعلم ما يسرون و ما يعلنون *

And when they (*the Jews of Medîna,*) meet the believers, they say,—We believe; but when they retire privately one with the other, they say,—Why do ye acquaint them with what God hath revealed to you, that they may therewith dispute with you before your Lord? What do ye not understand? Do they not know that God knoweth what they conceal as well as that which they make public?

A continuation of the previous verse. "*What God hath revealed to you,* that is, made manifest to you in the Pentateuch regarding the description of Mahomet," بما فتح الله عليكم بما بين لكم في التوراة من نعت محمد —*Baidhâwi:* so also *Jelaloddeen.* Rather, "Why do ye acquaint them with any passages from the Old Testament, which they may turn against you in their arguments for Islâm?" One party of the Jews is represented as upbraiding the other, for making known to Mahomet and his followers passages of their Scriptures, which the latter might use to the disadvantage of the Jews.

LXXI.—Sura II., v. 78. سورة البقرة

و منهم اُميون لا يعلمون الكتاب الا اَماني و ان هم الا يظنون *

And amongst them are ignorant persons, who know not the Book, but only foolish stories; these follow nought but their own imaginations.

Still the same verse continued. A second class of the opponents of Mahomet and of Islâm are here described:—*ignorant* Jews; viz., men who had no real knowledge of their Scriptures. They knew merely rabbinical interpretations and stories, and foolish traditions. The arguments of such people were of no weight.

LXXII.—SURA II., v. 79. سورة البقرة

فويل للذين يكتبون الكتاب بايديهم ثم يقولون هذا من عندالله ليشتروا به ثمناً قليلاً فويل لهم مما كتبت أيديهم و ويل لهم مما يكسبون *

Wherefore, woe unto those that write the Book (*or the Writing*) with their hands, and then say,—This is from God; that they may sell it for a small price. Woe unto them for that which their hands have written, and woe unto them for that which they gain!

A further continuation of the same passage.

The preceding context refers to ignorant persons who were acquainted only with rabbinical glosses or foolish traditions. It would seem to be the same persons who are here referred to as having written out such glosses or traditions, and then brought them to Mahomet as possessed of divine authority, saying perhaps that they were just as binding as the Scriptures themselves.

Al kitâb means literally "the writing," and not necessarily the Jewish Scriptures. It may, however, be here taken as signifying "the Book"; viz., that which these ignorant Jews wished to be taken for the Scripture,—or as similar in authority with it.

The text, then, describes a class of ignorant Jews who opposed Mahomet; namely, those who wrote out passages probably from their traditions, glosses, or rabbinical books, and brought them forward as authoritative and divine;—such glosses for instance as "that

stoning for adultery was not imperative according to the Mosaic Law"; or, such as gave another interpretation to passages of the Old Testament which had been appropriated by Mahomet's adherents as bearing out his claims to be the Prophet that should arise. Therefore Mahomet cursed them for writing out that which was simply human in its origin, and then producing it as if it was possessed of divine authority.

Thus Adul Câder, the Urdoo translator, in his commentary on the verse:—"These are they who, after their own desire, put things together, and write them out for the common people, and then ascribe them to God or the prophet." یہہ وہ لوگ ہین جو عوام کو أنکي خوشي موافق باتین جور کر لکھہ دیتے ہین اور نسبت کرتے ہین طرف خدا کے یا رسول کے

Baidhâwi thus explains the passage:—"And perhaps there is meant that which the Jews wrote out of commentaries (or interpretations) about the punishment of the adulteress."—و لعله اراد به ما کتبوه من التاویلات الزانیة.†

Viewed thus, the allusion clearly is to the improper

† Baidhâwi here alludes to the difference of opinion between Mahomet and the Jews of Medîna, regarding the punishment for adultery:—Mahomet alleging that according to the Mosaic dispensation the punishment was stoning, while the Jews held that their law did not require stoning for adultery. It may possibly have been to some rabbinical commentary on the subject, of which the Jews produced a copy alleging it to be an authoritative and divine decision of the question, that Mahomet refers in this passage.

authority, either habitually, or casually in the present instance, held by the Jewish opponents of Mahomet to attach to the opinions and commentaries of their doctors. There is nothing that can be fairly held to imply any tampering with, or interpolation of, the manuscripts of the Scriptures. The Jews have in all ages been as noted for the scrupulous, and even superstitious, care with which they have preserved the exact text of their sacred books, as the Mahometans themselves for their care of the Corân. Their character in this respect is not affected, nor does it appear that Mahomet intended to impugn it, by the very different accusation that they brought forward the interpretations of their doctors, or rabbinical traditions, or extracts copied from these, and alleged for them an authority equal to that of the Scriptures. That the Jews attached an undue weight, as they have from the earliest times, to the uninspired dicta of their rabbins, does not imply any defect of veneration, or any want of care, for the inspired Scriptures themselves.

It is, therefore, a gratuitous assumption that, because the Jews made copies of what were merely human compositions, and then produced them before Mahomet as having a divine authority, they in any way tampered with the sacred Scripture. Had they gone even further, and having written out fabricated passages, fraudulently pretended in argument that they were extracts from the Pentateuch (though such a construction of the text is not the natural one), it would not even then have amounted to such a charge; it would not by any means have implied that they altered or interpolated their *copies of the Scripture.* The

charge would in that case have resembled the one which follows in Art. CX., where by "twisting their tongues," or by a deceptive mode of recitation, passages were made to appear to belong to the Scriptures, which did not in reality. But such imputation, like the present, is altogether a different charge from that of corrupting the Manuscripts of the Old Testament.

NOTE, *first;* the accusation is addressed to the Jews of Medîna alone. Whatever else may be its scope, it does not extend beyond them. For instance, no such imputation is, in any verse of the Corân, ever hinted against the Christians, or their Scriptures.

NOTE, *second;* the accusation, whatever it was, did not affect the confidence of Mahomet in the genuineness and purity of the Old Testament as then in the hands of, and current amongst, the Jews of Medîna. This is evident from the tenor of all the subsequent passages in which the value and authority of the Scriptures are spoken of in as high, unqualified, and unsuspecting terms as before.

LXXIII.—SURA II., v. 85. سورة البقرة

أفتؤمنون ببعض الكتاب و تكفرون ببعض فما جزاء من يفعل ذلك منكم إلا خزي في الحيوة الدنيا و يوم القيامة يردون إلي اشد العذاب *

What! do ye believe in part of the book, and reject part thereof? But whosoever amongst you doeth this, his reward shall be none other than disgrace in the present life, and in

the Day of Judgment they shall be cast into a more awful torment.

This is still addressed to the Jews of Medîna. The occasion of the passage is said to have been as follows :—The Bani Nadhîr and Bani Coreitza, two Jewish tribes which sided respectively with the two hostile parties at Medîna, did not scruple (before Mahomet came to Medîna) to fight against each other, and to kill and expel one another from their homes; but they scrupulously refused to retain any Jews who fell into their hands as captives, because they said this was forbidden in their law. In the verse preceding the text, Mahomet upbraids them, saying that the slaying and expelling of one another was, in their Scriptures, forbidden equally with the making each other captives. Then follows the passage :—"What! do ye believe in part of the Book, and disbelieve in part thereof?"—That is to say, "it behoves you to believe and to obey *the whole* of your inspired Scripture in all its requirements. You cannot affect to be bound by some precepts, while you neglect others. Whoever believes and obeys only a part, disbelieving or neglecting the remainder, shall be disgraced in the present world, and suffer grievous torment in the next. The entire Scripture is divine and authoritative: every one of its injunctions is equally binding upon you."

What more conclusive proof could be desired of the authority and genuineness (according to the Corân) of the Old Testament, without exception of any single part, whole and entire, as it existed in the hands of the Jews in the time of Mahomet?

LXXIV.—Sura II., v. 87. سورة البقرة

و لقد آتينا مُوسي الكتاب و قفينا من بعده بالرسل
و آتينا عيسي ابن مريم البينات و ايدناه بروح القدس *

And verily We gave Moses the Book, and caused prophets to arise after him, and We gave to Jesus, the Son of Mary, evident signs, and strengthened him with the Holy Spirit.

"*The Book, i.e.* the Ṭourât (Pentateuch)."—*Jelal-ooddeen and Baidhâwi.*

LXXV.—Sura II., v. 89. سورة البقرة

و لما جاء هم كتاب من عند الله مُصدق لما معهم و
كانوا من قبل يستفتحون علي الذين كفروا فلما جاء هم ما
عرفوا كفروا به *

And when a Book (*i.e. the Corân*) came unto them from God, attesting the truth of that (*Scripture*) which is with them, (although they had from before been praying for victory over those who disbelieve ;) yet when that came unto them which they recognized, they rejected the same.

Still addressed to the Jews of Medîna. The Corân is, as usual, spoken of as attesting that which the Jews had "with" or "by them"; *i.e.* their Scripture. —*Jelalooddeen and Baidhâwi.*

Maḥomet is in this passage supposed to allude to the manner in which, before his advent, the Jews at Medîna used to address the idolaters of that city,

saying, that when their Messiah
would give them the victory; an
to pray for the speedy coming of t
met, assuming *that he himself is t*
advent they used *to pray for, say*
they recognized *the Corân as the w*
they had been *longing for, yet, now tha*
they knowingly rejected it.

This belongs to the same class of passa
VII., XIII., XV., &c.

LXXVI.—SURA II., v. 91. سورة البقرة

ا قيل لهم آمنوا بما انزل الله قالوا نؤمن بما أُنزل
ا ويكفرون بما وراءه وهوالحق مُصدقاً لما معهم *

And when it is said unto them;—Believe in that which G
hath revealed; they say;—We believe in that which ha
been revealed unto us; and they reject that which (*ha*
been revealed) after it, although it be the truth attesting tha
which is with them.

When called upon by Mahomet to believe in all the inspired Scriptures, the Jews replied that they believed in that Scripture alone which had been revealed to them; and disbelieved in all that followed it, *i.e.* the Gospel and the Corân. Yet, says Mahomet, that which they reject, *i.e.* the Corân, is the truth, and attests the inspiration and authority of the Jewish

ص) is thus confirmed and attested

—SURA II., v. 97. سورة البقرة

ولقد جاء كم مُوسي بالبينات ثم اتخذ

بعده الخ *

Moses came unto you with evident signs (*or* revela-) then ye took the calf, &c.

relates to the worship of the golden calf by ildren of Israel, and is followed by an account giving of the law on Mount Sinai.

LXXVIII.—SURA II., v. 97. سورة البقرة

فانه نزله علي قلبك باذن الله مُصدقاً لما بين يديه

هدي و بشري للمؤمنين *

For he (*Gabriel*) hath caused it (*the Corân*) to descend upon thy heart, by the command of God, attesting that (*Scripture*) which is before it, and a direction and good tidings to the believers.

"*That which is before it, i.e.* the preceding Books,"

مابين يديه قبله من الكتب—*Jelalooddeen.*

The Corân thus uniformly, and at every stage Scriptures revealed

Verily they that conceal the Scripture which God hath revealed, and sell it for a small price;—these shall eat nought but the fire in their bellies, and God shall not speak unto them on the day of Judgment, neither shall He purify them; they shall have bitter torment. These are they that have bought error at the price of direction, and punishment at the price of pardon:—how shall they endure the fire!—this because God hath sent down the Book in truth; and they that dispute regarding the Book are in a grievous error.

A repetition of the idea expressed in the previous passage. The Jews are accused of refusing, because of a temporal advantage (*i.e.*, to avoid the displeasure of their own people, loss of national prestige, &c.), to publish the supposed testimonies in favour of Mahomet and Islâm contained in their Scripture.

The second mention of "the Book" in the text, may refer either to the Corân or to the Bible. If to the latter, the disputes may mean that the Jews held a variety of opinion as to the true sense of the passages held back;—those who embraced Islâm maintaining that they referred to Mahomet,—those who remained Jews refusing to acknowledge that they had any reference of the kind;—such refusal being, indeed, the gist of Mahomet's charge.

LXXXVII.—SURA II., v. 213. سورة البقرة

كان الناس أمة واحدة فبعث الله النبيين مبشرين و
منذرين و أنزل معهم الكتاب بالحق ليحكم بين الناس

ما جاءتهم البينات بغياً بينهم فهدي الله الذين آمنوا لما
آختلفوا فيه من الحق باذنه *

Mankind was one people (*or* of one faith), and God sent prophets as preachers of good tidings, and warners: and He sent down the Scripture with them in truth, that it might decide between men in that in which they differed :—and they differed not therein, excepting those to whom it was given, after there came to them clear demonstrations, wickedly amongst themselves; and God guided those that believed to the truth concerning which they disputed, by His will, &c.

LXXXVIII.—Sura II., v. 254. سورة البقرة

تلك الرسل فضلنا بعضهم علي بعض منهم من كلم
الله و رفع بعضهم درجات و آتينا عيسي ابن مريم
البينات وايدناه بروح القدس و لو شاء الله ما اقتتل الذين
من بعدهم من بعد ما جاءتهم البينات و لكن اختلفوا
فمنهم من آمن و منهم من كفر و لو شاء الله ما اقتتلوا و
لكن الله يفعل ما يريد *

Of these prophets We have preferred some above others. Some of them hath God spoken unto, and He hath raised some of them to high dignity. And We gave unto Jesus, the Son of Mary, evident signs (*or* plain revelations), and We strengthened Him by the Holy Spirit. And if God had pleased, those that came after them would not have contended with one another, after the evident signs (*or* pl[illegible] had come unto them.

And amongst them were those that believed: and amongst them were those that disbelieved. And if God had wished, they had not contended with one another; but God doeth that which pleaseth Him.

These passages do not appear to require any remark.

LXXXIX.—Sura II., v. 286. سورة البقرة

آمن الرسول بما أُنزل إليه من ربه والمؤمنون كل آمن بالله و ملائكته و كتبه و رسله لا نفرق بين احد من رسله *

The prophet believeth in that which hath been revealed unto him from his Lord: and the faithful, every one of them believeth in God, and in His angels, and in His books, and in His apostles; we make no distinction between any one of His apostles.

The "Books" or "Scriptures," thus to be believed in both by Mahomet and his followers equally with the Corân, were the inspired extant Scriptures of the Old and New Testaments, so often referred to as in the hands of the Jews and Christians.

XC.—Sura LVII., v. 18. سورة الحديد

والذين آمنوا بالله و رسله أُولائك هم الصديقون و

الشهداء عند ربهم لهم اجرهم و نورهم والذين كفروا و كذبوا بآياتنا اولئك اصحاب الجحيم *

And those that believe in God, and in His apostles, these are the righteous, and the witnesses with their Lord; they have their reward and their light; but they that disbelieve, and accuse Our revelations of falsehood, these are the companions of hell-fire.

The favour of God, on the one hand, and the promise of heavenly reward, are here promised for those who believe, not in the Corân only, but in the Apostles of God generally, that is, in their revelations and teaching;—while, on the other hand, hell-fire is threatened against those who disbelieve, and question the truth of the same.

According to the text, an alarming responsibility devolves on those Mahometans, who, while they receive the Corân, "disbelieve, and accuse of falsehood" the previous prophets and apostles, by rejecting their revelations. "*They* are the companions of hell-fire"; —the Corân itself being judge.

XCI.—Sura LVII., v. 25. سورة الحديد

لقد ارسلنا رسلنا بالبينات وانزلنا معهم الكتاب والميزان ليقوم الناس بالقسط و انزلنا الحديد فيه باس شديد و منافع للناس و ليعلم الله من ينصره و رسله بالغيب ان الله قوي عزيز * و لقد ارسلنا نوحا و ابراهيم و جعلنا في

ذريتهما النبوة و الكتاب فمنهم مُهتد وكثير منهم فاسقون *
ثم قفينا علي آثارهم برسلنا و قفينا بعيسي ابن مريم و
آتيناه الانجيل و جعلنا في قلوب الذين آتبعوه رأفة و
رحمة و رهبانية آبتدعوها ما كتبناها عليهم الا ابتغاء رضوان
الله فما رعوها حق رعايتها فآتينا الذين آمنوا منهم اجرهم
و كثير منهم فاسقون * يا ايها الذين آمنوا اتقوا الله و
آمنوا برسوله يوتكم كفلين من رحمته و يجعل لكم نوراً
تمشون به و يغفر لكم والله غفور رحيم *

We have verily sent Our apostles with evident demonstrations; and We revealed unto them the Scripture, and the Balance, that men might observe justice; and We revealed (the use of) Iron wherein is great strength, and advantages to mankind, and in order that God might know who assisteth him and his apostles in secret,—for God is mighty and glorious. And verily We sent Noah and Abraham; and We placed amongst their posterity, prophecy and the Scripture: and amongst them were those that were rightly directed, but many of them were evil-doers. Afterwards We caused Our apostles to follow in their footsteps; and We caused Jesus, the Son of Mary, to succeed them, and We gave him the Gospel: and We put into the hearts of his followers compassion and mercy; and as to Monasticism they invented the same,—[We did not prescribe it unto them,]—simply out of a desire to please God, but they have not observed it with a right observance. And We have given those of them that believe, their reward, but many of them are evil doers. Oh ye that believe! fear God, and believe in His Prophet. He will give you a double portion of His mercy, and will create for you a Light wherein ye shall

walk, and forgive you, for the Lord is forgiving and merciful.

"*The Book*,"—the inspired "Books" or Scriptures (*Jelalooddeen*) were placed by God among the descendants of Noah and of Abraham;—that is, they were deposited with the Israelites, the posterity of Abraham, and handed down amongst them from generation to generation.

In this passage the professors of the Christian religion of the time of Mahomet, are praised for their tenderness and humanity. God had put into their hearts compassion and mercy رأفة ورحمة. In the concluding sentence, those of the Christians, and perhaps of the Jews also, who were "believers," are exhorted to fear God, and believe in his Apostle; in which case they are promised a *double* portion of mercy and other spiritual blessings. This promise the believer in the Corân must hold to have been made good in respect to all those Jews and Christians who embraced Islâm. It is matter of history that there were many such even in the time of Mahomet. These, then, inherited a double blessing and walked in the clear "light" promised specially for their guidance. And so the same argument is applicable as in Art., LXII. Such converts would surely preserve carefully those Scriptures of the Old and New Testaments, to which Mahomet appealed as his witness, and on the belief and observance of which he laid such stress as the ground of the peculiar privileges here promised. They would hand them down to their posterity as the invaluable evidence upon which

they had embraced Islâm. Yet where do we meet with any Scriptures so handed down, other than those which are now current among Jews and Christians, and have ever been current from the earliest times? That no other Old and New Testaments have been kept up thus among the Mahometans separate from those in use among the Jews and Christians, is a clear proof that there was no necessity for such a precaution; and that the Jews and Christians who joined Islâm, were satisfied that their brethren who refused to become Mussulmans, preserved the Scriptures in their integrity; or rather that there never was any ground whatever for suspecting it to be otherwise.

XCII.—Sura XCVIII., v. 1. سورة البينة

لم يكن الذين كفروا من اهل الكتاب و المشركين مُنفكين حتي تاتيهم البينة * رسول من الله يتلو صحفاً مُطهرة فيها كتب قيمة * و ما تفرق الذين اُوتوا الكتاب الا من بعد ما جاءتهم البينة و ما اُمروا الا ليعبدوا الله مخلصين له الدين حنفآء و يقيموا الصلوة و يؤتوا الزكوة و ذلك دين القيمة *

The unbelievers from amongst the people of the Book, and the idolaters, did not waver until there came unto them a clear (*Revelation*)—a prophet from God reading pure pages, containing right Scriptures. And those to whom the Scriptures have been given did not fall to variance, until after a clear

(*Revelation*) had come unto them : and they are not commanded (*in their own Scriptures*) otherwise than that they should worship God, rendering unto Him the orthodox worship, and that they should observe prayer, and give alms ; and this is the right faith.

"*They are not commanded, i.e.* in either of their Scriptures, the Tourât or the Gospel," و ما امروا في كتابيهم التوراة والانجيل—*Jelalooddeen:* "*i.e.* in the contents of their Books." و ما امروا اي في كتبهم بما فيها—*Baidhâwi.* (*N.B.*—Some hold this to have been a Sura revealed at Mecca.)

This is an unequivocal testimony to the purity both of the Jewish and Christian Scriptures. However much the Jews and Christians of that day might err in their practice, and however much they might mistake or pervert the purport and doctrines of the word of God, the books containing that word, and then in common use amongst them, were, according to this passage, free from any admixture other than the pure, unadulterated truth. They contained divine instruction in the "right religion,—the pure orthodox faith," الدين لحنفاء وذلك دين القيمة

XCIII.—Sura LXII., v. 5. سورة الجمعة

مثل الذين حملوا التوراة ثم لم يحملوها كمثل الحمار يحمل اسفاراً بئس مثل القوم الذين كذبوا بآيات الله و الله لا يهدي القوم الظالمين *

The likeness of those who are charged with the Law (the Tourât), and do not discharge (*the obligations of*) it, is as the likeness of the Ass laden with books. Evil is the likeness of the people which rejecteth the signs of God: and God doth not guide the unjust people.

As an ass, laden with the most valuable books, is unconscious of their use or value; just so the Jews, though the constituted custodians of the inspired Scriptures, were all unconscious of their sacred contents, and disqualified to profit by them.

This illustration forcibly supports the view taken throughout the Corân respecting the position and conduct of the Jews; and it does not materially differ from the sentiments which are often expressed regarding them by Christians. Though possessing the word of God pure and intact in the Old Testament, the Jews have not spiritual perception enough to see its true bearing. They are blind to the truth.

The spirit of the passage is plainly an acknowledgment that the Jews were possessed of the real word of God, if they had only the sense to recognize and use the same aright; but they were too ignorant and darkened to understand it.

XCIV.—Sura XLVIII., v. 29. سورة الفتح

محمد رسول الله و الذين معه آشدآء علي الكفار رحمآء
بينهم تراهم ركعاً سجداً يبتغون فضلاً من الله و رضواناً *
" سيما هم في وجوههم من اثر لسجود ذلك مثلهم في التوراة

ومثلهم في الانجيل كزرع اخرج شطأه فآستغلظ فآستوي
علي سوقه يعجب الزراع ليغيظ بهم الكفار *

Mahomet is the prophet of God; and those who follow him are fierce against the unbelievers, but compassionate among themselves. Thou mayest see them bowing down, prostrating themselves, seeking the favour of God and his pleasure. Their signs are in their faces from the marks of their prostration. This is the likeness of them in the Pentateuch and the likeness of them in the Gospel,—as a seed which putteth forth its stalk and strengtheneth it, and swelleth and riseth on its stem, and delighteth the sower thereof,—that the unbelievers may be indignant thereat.

The reference may possibly be to some of the images in the Psalms, or to the parable of the Sower in the Gospel.

XCV.—Sura LXI., v. 6. سورة الصف

و اذ قال عيسي ابن مريم يا بني اسرائيل اني رسول
الله اليكم مُصدقاً لما بين يدي من التوراة و مُبشراً برسول
يأتي من بعدي اسمه احمد *

And when Jesus, the Son of Mary, said;—Oh children of Israel, verily I am an Apostle of God unto you, attesting that which is before me of the Tourât, and giving glad tidings of an apostle that shall come after me, whose name is Ahmad the Praised).

The verse is quoted by Mahomet as the message of Jesus to his people. It admits the purity and the authority of the Jewish Scripture as extant in the

time of Jesus. The Old Testament was then complete, and its canon closed as it now is. We see therefore that the "Tourât" spoken of in the Corân is the entire Old Testament;—the Law, the Psalms, and the Prophets, as used and ackowledged in the time of Jesus.

The passage seems to refer to the promise by Jesus of the Paraclete or Comforter; which being read Periclyte is thus appropriated by Mahomet as a prophecy of himself.

XCVI.—Sura IV., v. 43. سورة النساء

الم تر الي الذين اُوتوا نصيباً من الكتاب يشترون الضلالة و يريدون ان تضلوا السبيل والله اعلم باعدآئكم و كفي بالله ولياً و كفي بالله نصيراً * من الذين هادو يحرفون الكلم عن مواضعه و يقولون سمعنا و عصينا و اسمع غير مُسمع و راعنا ليّاً بالسنتهم و طعناً في الدين * و لو انهم قالوا سمعنا و اطعنا و انظرنا لكان خيراً لهم و اقوم و لكن لعنهم الله بكفرهم فلا يؤمنون الا قليلاً * يا ايها الذين اُوتوا الكتاب آمنوا بما نزلنا مُصدقاً لما معكم من قبل ان نطمس وجوهاً فنردها علي ادبارها او نلعنهم كما لعنّا اصحاب السبت وكان امر الله مفعولاً *

Hast thou not seen those to whom We have given a portion of the Scripture?—they buy error, and desire that ye may err from the way: and God best knoweth your enemies. God sufficeth for a patron, and God sufficeth for a helper. Of those who profess Judaism there are that dislocate words from their places, and say—"we have heard,—and, have disobeyed"; and, "do thou hearken without hearing"; and, "look upon us"; twisting with their tongues, and reviling the faith. And if they had said, "we have heard and obeyed"; and, "hearken"; and, "look upon us"; it had been better for them and more upright: but God hath cursed them for their unbelief, and they shall not believe, excepting a few. Oh ye unto whom the Scriptures have been given! believe in what We have revealed attesting that (*Scripture*) which is with you, before We deface your countenances, and turn them front backwards, or curse them as We cursed those who (*broke*) the Sabbath; and the command of the Lord was fulfilled.

I have quoted the entire passage in order to show its connection. It is addressed to the Jews of Medîna, who used perverse sayings, words of double or equivocal meaning, expressions in another than their ordinary sense, and passages *dislocated* from their context, in such a manner as to turn Mahomet into ridicule and revile the faith, while they sheltered themselves behind the other and harmless meaning of what they said.

To the same purport is the following verse in Sura II., v. 104: يا ايها الذين آمنوا لا تقولوا راعنا و قولوا انظرنا واسمعوا—"*Oh ye that believe! say not* RÂINA (look on us); *but say* ANTZARNA (look on us); *and hearken.*" Both were forms of salutation. But the former conveyed also a touch of abuse or contempt; it was in that sense employed by the Jews, and therefore

Mahomet altogether prohibits its use. It is the same practice which is reprobated in the text.

The explanation of Abdool Câdir, the Urdoo translator of the Corân, is tolerably appropriate. The following is his note : راعنا لفظ بولتي تهي اِسکا بيان سوره بقر مين هوا اِسي طرح حضرت بات فرماتي تو جواب مين کهتي سنا همني اِسکي معني يهه هين که قبول کيا ليکن آهسته کهتي که نه مانا يعني فقط کان سي سنا اور دل سي نه سنا اور حضرت کو خطاب کرتي تو کهتي هين نسنايا جائيو ظاهر مين يهه دعا نيک هي که تو هميشه غالب رهي کوئي تجهکو بري بات نه سنا سکي اور دلمين نيت رکهتي که تو بهرا هو جائيو ايسي شزارت کرتي *

"RÂINA (*look on us*) is a word which they were in the habit of using, as has been already explained in Sura *Bacr* (II.), thus:—When the Prophet spake, they would reply '*we have heard*,' of which the meaning is, 'we have received thy words'; but they added apart, '*we have not attended to* (or *obeyed*) *them*'; that is, 'we have only heard with the ear, and not heard with the heart.' So, when they addressed the Prophet, they said, '*cause not to be heard*'; the ostensible signification of which is an invocation of good, or, 'Be thou always victorious, let no one venture to say an evil word against thee'; but in their heart

they meant, 'Do thou become deaf'; such wickedness used they to perpetrate."

It thus appears that the "twisting" and "dislocation" of words, consisted in such sayings as سمعنا *we have heard*, with the addition perhaps in an under voice of (و عصينا) *and have disobeyed*, and (اسمع غير مسمع) *hearken, without hearing*, similarly uttered; and (راعنا) *look upon us*, used with an insulting meaning. This is called in the text ليًا بالسنتهم—*twisting with their tongues* which Jelaloodeen explains to be identical in meaning with the word *dislocating* previously used (ليًا تحريفا بالسنتهم) "TWISTING, *i.e. dislocating* (or *perverting*) *with their tongues.*" It hence follows that the *perversion* and *dislocation*, of which the Jews were accused, were of the nature exemplified in the text, and had no reference at all to any perversion or dislocation by the Jews *of the Scriptures themselves.*

The tenor of the passage is, on the contrary, distinctly to "confirm," "attest," or "certify," *that Scripture which was with them;* namely, the inspired books then in the hands of the Jews. So far from there being any imputation against these Scriptures as they then stood, in the hands of the Jews of Medina and of their brethren scattered over the world, they are attested as true and authoritative.

XCVII.—Sura IV., v. 49. سورة النساء

الم تر الي الذين أوتوا نصيباً من الكتاب يؤمنون بالجبت والطاغوت و يقولون الذين كفروا هؤلاء اهدي من الذين آمنوا سبيلا *

Hast thou not seen those to whom a portion of the Scripture hath been given? they believe in false gods and idols, and they say to the unbelievers, These are better directed in the way than those who believe.

The text refers, according to the Commentators, to certain Jews who, when consulted by the Coreish as to the real value of Islâm, declared that their idolatry was better then the false faith of Mahomet. It has not much bearing on the present question, except as showing the hatred which had grown up between the Jews and Mahomet.

XCVIII.—Sura IV., v. 52. سورة النساء

أم يحسدون الناس علي ما آتا هم الله من فضله فقد آتينا آل ابرهيم آلكتاب و آلحكمة و آتينا هم مُلكاً عظيماً فمنهم من آمن به و منهم من صد عنه *

Do they envy mankind that which God hath given them of his bounty? And verily We gave to the children of Abraham the book and wisdom, and We gave them a mighty kingdom. Amongst them are those that believe in Him (*or* it), and those also that turn away from him (*or* it).

A testimony to the divine origin of the Jewish Scriptures and to the alleged faithfulness of some amongst the Jews, who, whatever others did, would not have suffered their Scriptures to be tampered with.

XCIX.—Sura IV., v. 58. سورة النساء

الم تر الي الذين يزعمون انهم آمنوا بما انزل اليك
و ما انزل من قبلك يريدون ان يتحاكموا الي الطاغوت
و قد امروا ان يكفروا به و يريد الشيطان ان يضلهم ضلالاً
بعيداً *

Hast thou not seen those who fancy that they believe in that which hath been revealed unto thee, and in that which hath been revealed before thee? They desire to go for a mutual decision unto the idol Tâghût: yet verily they have been commanded to disbelieve therein, and Satan desireth to deceive them into a wide deception.

It is here asserted that some Jews, who professed to believe in the Corân as well as in the previous Scriptures, were ready to go and decide their dispute according to an idolatrous custom before an idol. They are well reprehended by Mahomet, who refers them to their own Scripture as entirely prohibiting idolatry. This is the style of reference which one would naturally expect as to Scriptures believed by Mahomet to contain the uncorrupted commands of God.

C.—SURA IV., v. 130. سورة النساء

ولله ما في آلسموات وما في آلارض ولقد وصينا آلذين أوتوا آلكتاب من قبلكم وإياكم أن آتقوا لله وإن تكفروا فان لله ما في آلسموات وما في آلارض *

To God belongs whatever is in the heavens and in the earth, and verily We commanded those to whom the Scripture was given before you, and you likewise,—(*Saying*) Fear God, and, if ye disbelieve, verily to God belongeth whatsoever is in the heavens and in the earth.

"*The Book*, in the sense of the Books," الكتاب بمعني الكتب—"*before you, i.e.* the Jews and Christians," من قبلكم اي اليهود والنصاري—*Jelalooddeen.*

The sacred books of the Jews and Christians are here quoted, in the same category with the Corân, as inculcating the fear of God.

CI.—SURA IV., v. 135. سورة النساء

يا ايها الذين آمنوا آمنوا بآلله ورسوله وآلكتاب آلذي نزل علي رسوله وآلكتاب الذي انزل من قبل ومن يكفر بآلله وملائكته وكتبه ورسله واليوم آلاخر فقد ضل ضلالاً بعيداً *

Oh ye that believe! believe in God and in His prophet, and in the book which He hath revealed to His prophet, and in

the book which He revealed from before; and whoever disbelieves in God, and in His angels, and in His books, and in His prophets, and in the last day, verily he hath wandered into a wide error.

This is a distinct command, which the follower of the Corân holds to proceed from God, directing *every believer* to believe not only in the Book brought by Mahomet, but likewise *in the Books or Scriptures revealed before it;* and whoever disbelieveth in them, or in any part thereof, (اي و من كفر بشي من ذلك—*Baidhâwi*) is declared to have wandered into wide and dangerous error.

"*Believe in God and in His prophet, and in the Book which He hath revealed to His prophet, and in the Book which He revealed from before;* that is, Be steadfast in the faith thereof, and perpetually rest thereupon, and believe in it with your hearts as ye believe in it with your lips;—or believe with a comprehensive faith which shall embrace all the Scriptures and Apostles, for the faith of a part is as no faith at all." امنوا بالله و رسوله و الكتاب الذي نزل على رسوله و الكتاب الذي انزل من قبل اثبتوا علي الايمان بذلك و دوموا عليه و آمنوا به بقلوبكم كما آمنتم بلسانكم او آمنوا ايماناً عاما يعم الكتب والرسل فان الايمان بالبعض كلا ايمان —*Baidhâwi.*

As to the parties addressed Baidhâwi has the following commentary:—"The Moslems are here addressed; or the hypocrites; or the believers from among the

people of the Book, according to the following tradition. Ibn Sallâm and his companions said,—'*Oh prophet of God! we believe in thee, and in thy Book, and in Moses, and the Tourât, and Ezra, and we disbelieve in all besides.' Then was this text revealed,* viz.,—BELIEVE, &c."

خطاب للمسلمين او المنافقين او لمومني لقل الكتاب ان
روي ان ابن سلام و اصحابه قالوا يا رسول الله انا نومن
بك و بكتابك و بموسى و التوراة و عزير و نكفر بما سواه
فنزلت آمنوا الخ *

Whatever was the occasion of the passage, or whoever the particular parties addressed, the command is as universal and absolute as can be imagined. It intimates that God requires a belief in *all* the inspired Scripture, that is, not only in the Corân, but also in all the sacred books revealed before the Corân, those namely which are constantly referred to, as "with," or in the hands of, the Jews and Christians. The Jew is not to reject the Christian Scriptures:—the Christian is to receive not only the Jewish and Christian Scriptures but also the Corân;—the Moslem is to believe not only in the Corân, *but in the Jewish and Christian Scriptures likewise.* If he does not, he is declared to be in a wide and dangerous error.

What then are we to say of those Moslems in the present day who reject and disbelieve those Scriptures, and of the dangerous state in which they are declared by the Corân to be!

CII.—Sura IV., v. 149. سورة النساء

إن الذين يكفرون بالله و رسله و يريدون ان يفرقوا بين الله و رسله و يقولون نؤمن ببعض و نكفر ببعض و يريدون ان يتخذوا بين ذلك سبيلاً * اولئك هم الكافرون حقاً و اعتدنا للكافرين عذاباً مهينا * والذين آمنوا بالله و رسله و لم يفرقوا بين احد منهم اولئك سوف نؤتيهم اجورهم وكان الله غفوراً رحيماً * يسألك اهل الكتاب ان تنزل عليهم كتاباً من السماء فقد سألوا موسى اكبر من ذلك الخ *

Verily they that reject God and His apostles, and seek to make a distinction between God and His apostles; and say,—We believe in a part, and we reject a part; and seek to take a (*middle*) path between the same;—these are infidels in reality, and We have prepared for the infidels an ignominious punishment. But they that believe in God and in His apostles, and make no distinction between any of them, to these We shall surely give their reward, and God is forgiving and merciful. The people of the book will ask thee that thou cause a book to descend upon them from the heavens, and verily they asked Moses for a greater thing than that, &c.

This passage is of very similar purport to the last, and the lesson to be gathered from it the same. Though primarily addressed to the Jews who rejected the Gospel, its warning is equally applicable to the Mussulman, who while acknowledging with his

lips belief in the Tourât and Gospel, really rejects those Divine books, the veritable Scriptures of the Jews and Christians that were in use in the 7th century, and the belief in which is held in the Corân to be *indispensable.*

To them that believe in these preceding Scriptures, as well as in the Corân, a reward is in the text promised:—but the Mahometans who reject them,—"THESE ARE INFIDELS IN REALITY, AND GOD HATH PREPARED FOR THE INFIDELS AN IGNOMINIOUS PUNISHMENT;" اولائك هم الكافرون حقا و اعتدنا للكافرين عذابا مهينا *

CIII.—SURA IV., v. 161. سورة النساء

لكن الراسخون في العلم منهم و المؤمنون يؤمنون بما انزل اليك و ما انزل من قبلك والمقيمين الصلوة والموتون الزكوة والمؤمنون بالله واليوم الاخر اولائك سنوتيهم اجراً عظيماً * انا اوحينا اليك كما اوحينا الي نوح والنبيين من بعده و اوحينا الي ابرهيم و اسمعيل و اسحق و يعقوب و الاسباط و عيسي و ايوب و يونس و هرون و سليمان و آتينا داؤد زبوراً * و رسلاً قد قصصنا هم عليك من قبل و رسلاً لم نقصصهم عليك و كلم الله موسي تكليماً الخ *

But those of them that are grounded in knowledge, and the faithful, believe in that which hath been revealed unto thee, and in that which hath been revealed before thee. And those that observe prayer, and give alms, and the believers in God and in the last day, unto these shall We give a great reward. Verily We have revealed our will unto thee, as We revealed our will unto Abraham, and Ishmael, and Isaac, and Jacob, and the Tribes, and Jesus, and Job, and Jonas, and Aaron, and Solomon, and We gave unto David the Psalms; and Apostles, whom We have already made mention of unto thee; and Apostles, of whom We have not made mention unto thee; and God spake with Moses in open discourse, &c.

Note, *first:* that the passage, though addressed primarily to the Jews, is expressed in terms equally applicable to *all* Mussulmans. It is to those who believe not only in the Corân, *but in that likewise which was revealed before it*, that a "great reward" is here promised.

Second: the mode of Mahomet's inspiration is declared to be the same as that of former prophets.

Third: the Corân does not profess to give any complete enumeration of former prophets, which may account for the indefinite manner in which they are here and elsewhere enumerated. But remark the difference between this avowedly loose and indeterminate specification of prophets to whom God revealed His will, and the precise and definite manner in which the "*Scriptures*" are always spoken of as having been "given" or delivered.

CIV.—SURA IV., v. 169. سورة النساء

يا اهل الكتاب لا تغلوا في دينكم و لا تقولوا علي آلله
الا آلحق انما آلمسيح عيسي آبن مريم رسول آلله و
كلمته القاها الي مريم و روح منه فآمنوا بآلله و رسله و
لا تقولوا ثلثة انتهوا خيراً لكم انما آلله اله واحد سبحانه
ان يكون له ولد له ما في آلسموات و ما في آلارض و كفي
بآلله وكيلاً *

Ye people of the book! commit not extravagance in your religion; and say not of God other than the truth. For verily the Messiah, Jesus, the Son of Mary, is an apostle of God, and His word which He placed in Mary, and a spirit from Him. Wherefore believe in God, and in His apostle; and say not, —"the Trinity";—refrain; it will be better for you. For verily God is one God;—far exalted is He above the possibility that there should be unto Him progeny! to Him belongeth whatever is in the heavens and in the earth, and He sufficeth as a guardian.

The charge of *extravagance*,—error in doctrine,—is all that is brought against the Christians. The imputation of misinterpreting Scripture by dislocating it from the context, is never alleged of *them*. But, notwithstanding the imputation of mistake, what a close approximation do we not here find to the doctrines held by Christians!

From Sura V. 125, it appears probable that the creed of the Christians of his day was understood by Mahomet to be, that Mary was one of the

persons in the Trinity. This probably arose from the worship paid to the Virgin by the Eastern Churches, and from the statements of Mahomet's Jewish followers,—themselves imperfectly acquainted with Christianity. Had the true doctrine regarding the Virgin Mary been rightly placed before Mahomet, together with that of the spiritual and eternal generation of the Son of God, and shown to be necessarily deducible from the legitimate construction of the Scriptures acknowledged by him to be inspired, could he have refused to approve those doctrines?

CV.—SURA III., v. 2. سورة آل عمران

ألله لا إله الا هو آلحي آلقيوم * نزل عليك آلكتاب بآلحق مُصدقاً لما بين يديه و آنزل آلتوراة وآلانجيل من قبل هدي للناس و انزل آلفرقان * إن آلذين كفروا بآيات آلله لهم عذاب شديد و آلله عزيز ذو آنتقام *

God! there is no God but He, the living, the eternal. He hath caused to descend upon thee the Scripture in truth, attesting that (*Scripture*) which is before it: and He sent down the Tourât and the Gospel from before for the guidance of mankind: and He sent down the Forcân (*i.e the Distinction*). Verily they that reject the signs (*or Revelations*) of God, to them shall be a fearful punishment. And God is mighty, a God of vengeance.

The Tourât and the Gospel were sent by God as 'a guide to mankind";—هدي للناس. Immediately after

the enumeration of these Scriptures, it is added that for those who reject the signs (*i.e.* revelations) of God, there is in store a fearful punishment.

Let the Mussulman, then, as well as the Jew and Christian, beware of rejecting any of the Signs and Revelations of this "GOD OF VENGEANCE," lest they render themselves obnoxious to His wrath, and the subjects of "a fearful punishment."

CVI.—SURA III., v. 19. سورة آل عمران

و ما آختلف آلذين أوتوا آلكتاب الا من بعد ما جآءهم آلعلم بغياً بينهم *

And those to whom the book was given, did not fall to variance until after that the knowledge (*of Divine truth*) came unto them, wickedly among themselves.

See previous passages of the same purport.

CVII.—SURA III., v. 23. سورة آل عمران

الم تر الي آلذين اوتوا نصيباً من آلكتاب يُدعون الي كتاب آلله ليحكم بينهم ثم يتولي فريق منهم و هم مُعرضون * ذلك بانهم قالوا لن تمسنا آلنار الا ايامآ معدودات و غرّهم في دينهم ما كانوا يفترون *

Seest thou not those to whom a portion of the Scripture hath been given? They were called unto the book of God, that

it might decide between them. Then a party of them turned away, and went aside. That was because they say,—the fire shall not touch us, but for a limited number of days. And that which they have devised hath deceived them in their religion.

Commentators relate various incidents as to the occasion on which this verse was revealed. It does not concern us to enter into these; since, whatever the occasion, this much is agreed on all hands, that, as there existed a difference of opinion between Mahomet and the Jews, the Prophet proposed to the latter to determine the question by actual reference to their Scriptures; which, it is said, some of the Jews refused to do, and went away.

The Book, which Mahomet proposed to make the arbiter of the dispute, was the Jewish Scripture in use amongst the Jews, and acknowledged equally by them and by Mahomet to be inspired and binding; this was to be brought forth and appealed to by both parties. It is called "The Book of God;"—كتاب آلله

What stronger testimony could be desired than this, to the divine origin and genuineness of the Jewish Scriptures at that time in the hands of the Jews, and proposed by Mahomet himself to be the final and absolute authority in this dispute?

CVIII.—SURA III., v. 48. سورة آل عمران

و يعلمه آلكتاب و آلحكمة و آلتوراة و آلانجيل رسولاً
إلي بني إسرآئل اني قد جئتكم * * * مُصدقاً لما

بين يدي من آلتوراة و لاحلّ لكم بعض آلذي حرم عليكم *

And (*God*) shall teach Him (*Jesus*) the Scripture, and wisdom, and the Tourât, and the Gospel;—and (*shall send Him as*) an Apostle unto the Children of Israel. (*Jesus shall say*) Verily I have come unto you— * * attesting the truth of that which (*Scripture revealed*) before me in the Tourât, and that I may make lawful unto you a part of that which is forbidden unto you.

To save space we have omitted the recital by Jesus Himself of the miracles which He wrought. The words of Jesus, as here quoted, show that, according to the Corân, the Old Testament existed, in the time of Jesus, in its original and uncorrupted state. It was hardly needful, indeed, to refer to this passage, since the same words of attestation are used by Mahomet himself in the Corân, both in reference to the Old and the New Testaments.

CIX.—Sura III., v. 64. سورة آل عمران

يا اهل آلكتاب لم تحاجون في ابرهيم وما أُنزلت آلتوراة و آلانجيل الا من بعده أفلا تعقلون * ها انتم هؤلاء حاججتم فيما لكم به علم فلم تحاجون فيما ليس لكم به علم وآلله يعلم و انتم لا تعلمون *

Oh ye People of the Book! why do ye dispute concerning Abraham?—seeing that neither the Tourât nor the Gospel was revealed until after him; do ye not understand? Ah!

ye are they which dispute concerning that of which ye have knowledge : why, therefore, do ye dispute concerning that of which ye have no knowledge? and God knoweth, but ye know not.

The text is said by the Commentators to apply to the Jews and Christians, who both claimed Abraham as having belonged to their respective faiths; this, Mahomet would refute by saying that Abraham lived before either the Old Testament or the Gospel had been revealed:—how then could they say that he belonged to the religion of either of those books? Or what means of judging had they from their books what his religion was? I do not pretend to offer an opinion as to the soundness of this argument. The passage is quoted simply because the Old and New Testaments are mentioned in it. The knowledge which the Jews and Christians are admitted to possess, and concerning certain points of which they disputed, is clearly the knowledge *of their own Scriptures.*

CX.—Sura III., v. 68. سورة آل عمران

ودت طآيفة من اهل آلكتاب لو يضلونكم و ما يضلون
الا أنفسهم و ما يشعرون * يا اهل آلكتاب لم تكفرون
بآيات آلله و انتم تشهدون * يا اهل آلكتاب لم تلبسون
آلحق بآلباطل و تكتمون آلحق و انتم تعلمون * و قالت
طآيفة من اهل آلكتاب آمنوا بآلذي أنزل على آلذين

آمنوا وجه النهار و اكفروا آخره لعلهم يرجعون * و لا
تؤمنوا الا لمن تبع دينكم * قل ان الهدي هدي الله ان
يوتي احد مثل ما اوتيتم او يحاجوكم عند ربكم قل ان
الفضل بيد الله يؤتيه من يشآء والله واسع عليم *

A party of the People of the Book desire to cause thee to go astray: but they shall not cause (*any*) to go astray, excepting their own souls, and they perceive it not. Oh People of the Book! why do ye reject the signs of God, while ye bear testimony (*thereto*)? Oh People of the Book! why do ye clothe the truth with that which is false, and hide the truth, while ye know (*it*)? and a party of the people of the book say,—Believe in that which is sent down unto those that believe, in the early part of the day; and reject (*it, in*) the latter part thereof; if haply they may turn back: and, believe not (*any*) excepting him that followeth your religion. Say,—Verily the direction is the direction of God, that there should be given unto one (*i.e. to Mahomet, a revelation*) like unto that which hath been given unto you. Or, will they dispute with you before your Lord? say,—Verily favour is in the hand of God: He giveth it unto whomsoever He pleaseth; and God is widely comprehensive (*in His mercy,*) and wise.

This passage, it is agreed by all, is addressed to the Jews of Medina, who opposed Mahomet. It opens with impugning the erroneous doctrines which they endeavoured to inculcate upon Mahomet and his followers. They were bigotedly attached to their own system, and naturally held by the maxim "to believe in no one but those who followed *their* religion." It is added that "they only deceived their own souls, though they perceived it not," that is, by their

erroneous doctrines. It was thus the erroneous *interpretation* and *application* of their Scriptures, for which Mahomet reprehended the Jews. "Why do ye reject the signs of God," *i.e.* the evidence contained in your Scriptures,—"though ye bear testimony to them."

As regards the accusation of "suppressing the truth," see the remarks, and quotation from Ibn Ishâc in Art. LXXXV. The cloak of falsehood, under which they are here accused of hiding the truth, was their mistaken and perverted interpretation of their Scriptures. The Scriptures themselves were pure and intact; but they mistook, or wilfully misapplied, their purport.

The imputation of acknowledging the revelation of Mahomet in the morning, and denying it again in the evening, is thus explained by Ibn Ishâc;—تلبيهم آلحق بألباطل و كال عبدالله ابن ضيف و عدي ابن زيد والحارث ابن عوف بعضهم لبعض تعالوا نؤمن بما انزل علي محمد و اصحابه غدوة و نكفر به عشية حتي نلبس عليهم دينهم لعلهم يصنعون لما نصنع فيرجعون عن دينهم فانزل الله عزوجل فيهم يا اهل آلكتاب لم تلبسون الحق بالباطل و تكتمون الحق و انتم تعلمون الاية *

"*How the Jews clothed the truth with error.* Abdallah Adî and Hârith spake one with another,—'Come let us believe in that which is revealed to Mahomet and his followers in the morning, and reject the same in the evening, that we may confuse their religion for

them ; perchance they may act as we act, and return from their faith.' Then the great and glorious God revealed this passage in respect of them, *Oh ye people of the Book, why do ye clothe the truth with error, and hide the truth, although ye know it*"?

To these unworthy stratagems for throwing discredit on his revelation, Mahomet replies that God's spiritual favours are (not, as the Jews held, confined to their own nation, but) without respect of persons all-comprehensive. And further, that it was His will to direct His people "by giving unto one" (that is, to Mahomet) "a revelation similar to that which God had given unto them,"—that is, similar to the Jewish Scriptures of the Old Testament. Thus the passage, instead of being an imputation against the Jewish Scriptures, contains a clear and reverential mention of their authority and divine origin ; and claims nothing more for the Corân itself than to be a revelation *similar to them* : مثل ما اوتيتم

CXI. SURA III., v. 77. سورة آل عمران

و إن منهم لفريقًا يلون ألسنتهم بآلكتاب لتحسبوه من آلكتاب و ما هو من آلكتاب و يقولون هو من عند آلله و ما هو من عند آلله و يقولون علي آلله آلكذب و هم يعلمون *

And verily amongst them is a party that twist their tongues in (reading) the book, that ye may think it is out of the book,

though it is not out of the book; and they say,—"it is from God," and it is not from God; and they speak a falsehood concerning God, knowingly.

The Jews of Medîna are here reprehended for attempting an artifice against Mahomet or his followers; they are alleged, namely, to have pretended that certain passages which they read to Mahomet or his followers were from the Scriptures, while in reality they were not from the Scriptures. This they did by "twisting their tongues," that is, by a fraudulent, or equivocal manner of speech. The expression is the same as that used in Sura IV. v. 43, (Art. XCVI.),—ليا بالسنتهم—*quod vide.*

Whatever such conduct may have been,—whether amounting to actual fraud and deception in reading out the traditions, the commentaries, or any other writings of their Rabbins, in such a way as to make it be supposed they were quoting the Scriptures, it has evidently no allusion whatever to tampering with the Scriptures themselves. On the contrary, even if the imputation be of the nature and gravity of an actual deception, it implies that the Jews did not venture upon any such sacrilege as the alteration of their sacred books. They simply *pretended* to be reading from them, while in reality they were reading from some *other source*, but by their deceitful mode of speaking ("twisting their tongues,") wished to mislead the Moslems into the belief that it was God's word.

This quite corresponds with the character the Jews have in every age possessed for *extreme scrupulousness as to the letter and text of their Scriptures*, however unscrupulous they might be in any other respect.

CXII.—Sura III., v. 78. سورة آل عمران

ما كان لبشر أن يؤتيه آلله آلكتاب و آلحكم وآلنبوة ثم يقول للناس كونوا عباداً لي من دون آلله و لكن كونوا ربانيين بما كنتم تعلمون آلكتاب و بما كنتم تدرسون *

It becometh not a man that God should give him a book, and wisdom, and prophecy, and that he should then say to mankind, Be worshippers of me besides God; but rather, Be ye perfect, inasmuch as ye know the book, and inasmuch as ye study it.

Whatever was the occasion of the text, whether it applied to Jews or to Christians, it signifies that, reading their Scriptures, they might, by the "study" thereof, become "perfect";—an ample testimony to the genuineness and virtue of the inspired books then in the hands of the Jews and Christians.

Thus Baidhâwi;—"And *rabbânî* means perfect in knowledge and practice; *inasmuch as ye know the Book, and inasmuch as ye study it*,—that is, because of your being acquainted with the Book, and because of your studying it; for the advantage of learning and knowledge lieth in the faculty of discriminating the truth, and that which is best, in order to belief and practice;" والرباني هو الكامل في العلم و العمل بما كنتم تعلمون الكتاب و بما كنتم تدرسون بسبب كونكم معلمين الكتاب و بسبب كونكم دارسين له فان فائدة التعليم و العلم معرفة الحق والخير للاعتقاد و العمل *

CXIII.—Sura III., v. 80. سورة آل عمران

و اذ اخذ الله ميثاق النبيين لما آتيتكم من كتاب و حكمة ثم جآء كم رسول مُصدق لما معكم لتؤمنن به و لتنصرنه الخ *

And (*call to mind*) when God made a covenant with the prophets, (*saying*) This verily is the book and the wisdom which I have given unto you; thereafter shall come an Apostle attesting the truth of that (*Scripture*) which is with you; ye shall surely believe in him, and assist him.

This professes to be a command given by God to the former prophets, to believe on Mahomet when he should arise, and to assist him. And in this prophetic command, how is Mahomet described? Simply as "the Apostle who should attest that (Scripture) which they had with them." The great mark by which Jews and Christians were to recognize the coming prophet, was that *he would give his attestation to the Divine Scriptures "with them," i.e.* then extant in their hands.

"*One who attests that which is with you of the Book and wisdom*, meaning Mahomet;"—مصدقا لما معكم من الكتاب و الحكمة و هو المحمد—*Jelalooddeen.*

CXIV.—Sura III., v. 83. سورة آل عمران

قل آمنا بالله و ما أُنزل علينا و ما أُنزل علي ابرهيم

و اِسمعيل و اِسحق و يعقوب و آلاسباط و ما اُوتي مُوسي و عيسي و آلنبيون من ربهم لا نفرق بين أحد منهم و نحن له مُسلمون *

The same, nearly word for word, as Art. LXXXI., *quod vide.*

CXV.—Sura III., v. 93. سورة آل عمران

كل آلطعام كان حلاً لبني اِسرآئل اِلا ما حرم اِسرآئل علي نفسه من قبل أن تنزل آلتوراة قل فأتوا بالتوراة فآتلوها اِن كنتم صادقين * فمن آفتري علي آلله آلكذب من بعد ذلك فأولائك هم آلظالمون *

All food was lawful to the Children of Israel, excepting that which Israel made unlawful to himself, before the Tourât was revealed. Say,—Bring hither the Tourât, and read it, if ye be true. And whoever contriveth a lie concerning God after that, surely they are the transgressors.

In a discussion with the Jews of Medîna as to the eating of certain kinds of flesh forbidden by the Jewish Law, (Commentators suppose that it was *Camels' flesh*,) Mahomet supported his argument by saying that the prohibition against certain kinds of flesh dated only from the Tourât, or Pentateuch; and that in the time of Abraham, and in all time prior to the giving of the Law by Moses, there was no flesh forbidden at all excepting that which Jacob,

of his own accord, made unlawful to himself, and which the Israelites accordingly would not eat. (*See Genesis* xxxii. *v.* 32.) Therefore, reasoned Mahomet, in the Abrahamic (or Catholic) faith which I follow, flesh is not forbidden.

Then, to prove his position, the words of the text follow in which God commands Mahomet to say to the Jews,—"*Come hither; bring the Tourât and read it* (to prove whether or not I am right) if ye be sincere."

And this was to be an authoritative and final decision of the question; Whoever *after that* shall fabricate a lie against God, surely they are the transgressors."

It was then the Tourât,—the Old Testament, which the Jews of Medîna had in use, in common with the Jews of all surrounding countries, which Mahomet demanded to be produced before all, and which is thus appealed to as an unimpeachable test of a disputed fact.

CXVI.—Sura III., v. 99. سورة آل عمران

قل يا أهل الكتاب لم تكفرون بآيات الله و الله شهيد علي ما تعملون * قل يا أهل الكتاب لما تصدون عن سبيل الله من آمن تبغونها عوجاً و انتم شهداء *

Say; O ye People of the Book! why do ye disbelieve in the signs of God, and God is witness of that which ye do? Say, O ye People of the Book! why do ye hinder from the way of God him that believeth, desiring to make it (*the way of God*) crooked, while ye are witnesses?

"*While ye are witnesses*, acquainted namely with the fact that the approved religion is the right religion that is the faith of Islâm, as shown in your Book."—و انتم شهداء عالمون بان الدين الدين المرضي هو القيم دين الاسلام كما في كتابكم—*Jelalooddeen.* An indirect reference to the authoritative character of the sacred books in the possession of the Jews.

CXVII.—SURA III., v. 113. سورة آل عمران

ليسوا سوآء من اَهل آلكتاب اُمة قآئمة يتلون آيات آلله اَنآء آلليل و هم يسجدون * يؤمنون بالله و آليوم آلاخر و يأمرون بآلمعروف و ينهون عن آلمنكر و يسارعون في آلخيرات و اُولائك من آلصالحين *

They are not all alike. Amongst the People of the Book there is an upright race that read the signs (*or* revelations) of God in the night season, and they bow down worshipping. They believe in God and the last day, and command that which is just, and dissuade from that which is wicked, and they make haste in doing good works. These are the virtuous ones.

The text, which occurs after a passage upbraiding the Jews for killing their prophets, and other rebellious conduct, intimates that there were, in the time of Mahomet, honest and good Jews, who regularly read the Scriptures and prayed.

Whether or not such Jews joined Islâm, it cannot

be imagined that *they* would alter, or silently permit to be altered, the Old Testament, the study of which is elsewhere inculcated upon them, and which was alleged to contain so many proofs of the mission of Mahomet.

CXVIII.—SURA III., v. 119. سورة آل عمران

ها أنتم أولاء تحبونهم و لا يحبونكم و تؤمنون بالكتاب كله الخ *

Behold, ye are they that love them (*the Jews,*) and they do not love you, and ye believe in the entire Scripture.

"*In the entire book,* (or *Scriptures,*) *i.e.* in all the books (or Scriptures)."—بالكتاب كله اي بالكتب كلها *Jelalooddeen.* "In the books (or Scriptures) generally, —the whole of them; and the meaning is that they (the Jews) do not love you, although ye believe in their book, &c."—بجنس الكتب كله والمعني انهم لا يحبونكم والحال انكم تومنون بكتابكم *Baidhâwi.*

The Moslems believed in the Scriptures of the Jews:—the "*whole*" book of the Old Testament held to be divinely inspired by the Jews of the time of Mahomet, was equally believed in as such by Mahomet and his followers.

CXIX.—SURA III., v. 184. سورة آل عمران

الذين قالوا إن الله عهد الينا ألا نؤمن لرسول حتي

يأتينا بقربان تأكله آلنار * قل قد جآءكم رسل من قبلي بآلبينات و بآلذي قلتم فلم قتلتموهم اِن كنتم صادقين * فان كذبوك فقد كذب رسل من قبلك جآؤا بآلبينات و آلزبر و آلكتاب آلمنير *

They who say that God hath made a covenant with us, to the effect that we should not believe on an apostle until he cometh unto us with a sacrifice to be consumed by fire;—say,—Verily apostles have come unto you before me, with evident demonstrations, and with that of which ye speak. Why, therefore, have ye slain them, if ye be true? and if they accuse thee of imposture, verily the apostles before thee have been accused of imposture, who came with evident demonstrations, and the Scriptures, and the enlightening book.

The Scriptures thus eulogized are the inspired books of the Jews and Christians. Thus Jelalooddeen:—"*Enlightening, i.e.* perspicuous, and that is the Tourât and the Gospel;"—المنير الواضح هو التوراة والانجيل

CXX.—Sura III., v., 188. سورة آل عمران

و اذ أخذ آلله ميثاق آلذين أُوتو آلكتاب لتبيننه (ليبيننه) للناس ولا تكتمونه (يكتمونه) فنبذوه ورآء ظهورهم وآشتروا به ثمناً قليلاً فبئس ما يشترون * لا تحسبن آلذين يفرحون بما أتوا و يحبون أَن يحمدوا بما لم

يفعلوا فلا تحسبنهم بمفازة من العذاب و لهم عذاب اليم *

And when God took a covenant from those to whom the book was given,—that they should unfold the same to mankind, and that they should not conceal it, and they threw it (*the covenant*) behind their backs, and sold it for a small price, and woeful is that which they have sold it for; think not that they who rejoice in that which they have done, and desire to be praised for that which they have not done, shall escape from punishment. To them shall be a grievous punishment.

The text contains the gist of the quarrel between Mahomet and the Jews. They refused to acknowledge him, or to admit that there was any prophecy in their Scriptures which, rightly interpreted, referred to him. They could not be induced to "unfold" it. This is the charge of concealment of the truth, and the sale of it for a small advantage, a charge which we find here, as elsewhere in the Corân, urged against the Jews.

CXXI.—Sura III., v. 199. سورة آل عمران

و ان من اهل الكتاب لمن يؤمن بالله و ما أنزل اليكم و ما أنزل اليهم خاشعين لله لا يشترون بآيات الله ثمناً قليلاً * اولئك لهم اجرهم عند ربهم ان الله سريع الحساب *

And verily of the People of the Book there are those who believe

in God, and in that which hath been revealed to you, and in that which hath been revealed to them, submissive unto God; they sell not the signs of God for a small price. These are they who have their reward with their Lord; for God is swift in taking account.

"*That which hath been revealed to them*, namely, of the two Books";—ما انزل اليهم من الكتابين *Baidhâwi*; "viz. the Tourât and the Gospel,"—اي التوراة والانجيل *Jelalooddeen*. The same commentator adds: "*They sell not the signs of God*, those, namely, which they have by them, in the Tourât and the Gospel, containing the description of the prophet (Mahomet). *For a small price*, that is of worldly advantage in order to conceal it (*i.e.* the aforesaid contents of their books), out of apprehension of losing their supremacy, as did others of their number from amongst the Jews";—لا يشترون بايات الله التي هي عندهم في التوراة والانجيل من نعت النبي ثمنا قليلا من الدنيا بان يكتمونها خوفا على الرياسة كفعل غيرهم من اليهود *

The good Jews and Christians here referred to continued to believe in, and hold fast by, the Old and New Testaments, as well as the Corân. *They* did not misinterpret them, or pervert their meaning. They, at any rate, must surely have taken every precaution to see that their previous Scriptures, as well as the Corân, were handed down, pure and unadulterated, to their posterity.

CXXII.—Sura V., v. 14—16. سورة المائدة

فبما نقضهم ميثاقهم لعناهم و جعلنا قلوبهم قاسية
تحرفون الكلم عن مواضعه و نسوا حظًا مما ذكروا به و لا
تزال تطلع على خآئنة منهم الا قليلاً منهم فاعف عنهم
و اصفح ان الله يحب المحسنين * و من الذين قالوا
انا نصاري اخذنا ميثاقهم فنسوا حظاً مما ذكروا به فاغرينا
بينهم العداوة والبغضاء الي يوم القيامة و سوف ينبئهم
الله بما كانوا يصنعون * يا اهل الكتاب قد جآءكم
رسولنا يبين لكم كثيراً مما كنتم تخفون من الكتاب و
يعفو عن كثير الخ *

And for that they have broken their covenant, We have cursed them, and We have made their hearts hard; they dislocate the word from its place, and they have forgotten a part of that whereby they were admonished. Thou wilt not cease to discover deceit in them, excepting a few of them. But pardon them, and forgive, for God loveth the beneficent. And of those that say, We are Christians, we have taken a covenant from them, and they have forgotten a part of that whereby they were admonished. Wherefore We have placed enmity and hatred between them, until the day of Judgment; and God will surely then declare unto them that which they have wrought. Oh people of the Book! verily our apostle hath come unto you; he shall make manifest unto you much of that which ye have hidden of the book, and he shall pass over much.

We have here precisely the same accusation brought against the Jews as in Art. XCVI., that they *dislocated*

the word from its place. I observe *first*, that, both here and elsewhere, the accusation is specifically confined to the Jews; such an offence is never even hinted against the Christians. These are, indeed, accused of "forgetting a part of that whereby they were admonished"; and it must be confessed that there was in that age, as there has been in every age, too much ground for the imputation. Just so, it might be said to many Mussulmans of the present day that, in making Tâzeeahs, praying to Peers and Murshids, paying vows to them, &c., "they have forgotten a part of that whereby *they* were admonished" in the Corân. But there is neither here, nor elsewhere, any imputation against *Christians*, of "dislocating words from their places," or even of misinterpreting Scripture and perverting its sense. It does not therefore (for our present object) much concern us to justify *the Jews* from such reproaches; because it is notorious that, from the earliest times, the entire Jewish Scriptures were possessed by the Christians as well as by the Jews, and were held by them to be inspired equally with the New Testament, and like it were regularly read in their Churches. Whatever liberties, therefore, the Jews might have been inclined to take with their own sacred books, such attempts could not extend to the copies carefully preserved by the Christians throughout the world.

Again, the Jews had nothing whatever to do with the New Testament. The "misinterpretations," "perversions," and "dislocations," therefore, whatever they may have been, which are attributed to the Jews, can have no possible reference to the Gospel.

It follows, then, that the Sacred Scriptures—both the Old Testament and the New—*as possessed by the Christians* in the days of Mahomet, are free from any of those imputations, construed ever so widely, which the Mahometans are in the habit of casting upon the Scriptures which were in possession of the Jews.

But, in the second place, the accusation in the text does not, even as regards the Jews, impute any tampering with the copies of their Scriptures. We have seen before (Art. XCVI.) that the very same words are used to mean no more than that passagess were interpreted inconsistently with their context; that sentences were produced separately and disjointedly, so as to pervert their sense; and that expressions were used with a wrong, or double, meaning: and examples of such dislocation are actually cited in the Corân. Mahomet never could have meant by these expressions that the Jews *tampered with their inspired books.* For the whole tenor and scope of the frequent references throughout the Corân to the Scriptures, as then extant in the hands of the Jews, is to books authoritative, genuine, pure, divine.

As the Jews had "forgotten a portion of that whereby they were admonished," Mahomet says, at the close of the above passage, that the object of his mission was to "manifest much" of the same—that is, to bring to light many of the doctrines and precepts which they had held back or failed to unfold; as well as to "pass over much," *i.e.* to permit the abrogation of many Jewish ceremonies or ordinances.

CXXIII.—Sura V., v. 47. سورة المائدة

يا ايها الرسول لا يحزنك الذين يسارعون في الكفر من الذين قالوا آمنا بافواههم و لم تؤمن قلوبهم و من الذين هادوا سماعون للكذب سماعون لقوم آخرين لم ياتوك يحرفون الكلم من بعد مواضعه يقولون ان اوتيتم هذا فخذوه و ان لم تؤتوه فاحذروا الخ *

O thou apostle! let not those grieve thee who make haste after infidelity from amongst them that say, "We believe," with their mouths, but their hearts believe not. And from amongst the Jews there are that spy out in order to tell a falsehood; they spy out for another people that come not unto thee. They dislocate the word from out of its place. They say, "If this be given you, then receive it—but if it be not given you, then beware."

The Jews are here classed with the hypocritical or disaffected citizens of Medîna. They are accused of spying out a lie, or misrepresenting Mahomet's words to other people: and also of the offence (previously noticed) of dislocating passages from their proper places. This offence is here very distinctly expressed by the words, يحرفون الكلم من بعد مواضعه that is, either separating a passage from its proper context, and repeating it alone, so as to give it a different meaning; or repeating it in a wrong connection with some other passage, and thus distorting both. These perverted doctors told their people to go to Mahomet; and, if they

found his teaching in accordance with these isolated or misplaced and misinterpreted sentences, to receive it, otherwise to beware of it. See Article XCVI. on the sense of "dislocation."

CXXIV.—Sura V., v. 50. سورة المائدة

و كيف يحكمونك و عندهم آلتوراة فيها حكم آلله ثم يتولون من بعد ذلك و ما اولائك بالمؤمنين * انا انزلنا آلتورة فيها هدي و نور يحكم بها آلنبيون آلذين اسلموا للذين هادوا و آلربانيون و الاحبار بما آستحفظوا من كتاب آلله و كانوا عليه شهداء فلا تخشوا آلناس وآخشون و لا تشتروا بآياتي ثمناً قليلاً و من لم يحكم بما انزل آلله فاولائك هم آلكافرون * و كتبنا عليهم فيها ان آلنفس بآلنفس وآلعين بآلعين وآلانف بآلانف و آلاذن بآلاذن وآلسن بالسن وآلجروح قصاص فمن تصدق به فهو كفارة له و من لم يحكم بما انزل آلله فاولائك هم آلظالمون * و قفينا علي آثارهم بعيسي آبن مريم مُصدقاً لما بين يديه من آلتوراة و آتيناه آلانجيل فيه هدي و نور و مُصدقاً لما بين يديه من آلتوراة و هدي و موعظة للمتقين * و لتحكم اهل آلانجيل بما انزل آلله فيه و من لم يحكم بما

أنزل الله فاولائك هم الفاسقون * و أنزلنا اليك الكتاب
بالحق مُصدقاً لما بين يديه من الكتاب و مُهيمنا عليه
فاحكم بينهم بما انزل الله و لا تتبع اهوآءهم عما جاءك
من الحق لكل جعلنا منكم شرعة و منهاجاً * و لوشآء
الله لجعلكم أُمة واحدة و لكن ليبلوكم فيما آتاكم *

And how will they make thee their judge, since they have beside them the Tourât, in which is the command of God? Then they will turn their back after that, and these are not believers. Verily We have revealed the Tourât; therein is guidance and light. The prophets that submitted themselves to God judged thereby those that were Jews; and the doctors and priests (*did the same,*) in accordance with that which was confided to their charge of the book of God, and they were witnesses thereof. Wherefore fear not man, but fear Me, and sell not thou the signs of God for a small price. And he that doth not judge by that which God hath revealed, verily they are the unbelievers.

And We have written for them,—verily life for life, and eye for eye, and nose for nose, and ear for ear, and tooth for tooth; and for wounding retaliation; and he that remitteth the same as alms it shall be an atonement unto him. And he that judgeth not by that which God hath sent down, they are the transgressors.

And We caused Jesus, the Son of Mary, to follow in their footsteps, attesting the Scripture of the Tourât which preceded Him; and We gave Him the Gospel, wherein is guidance and light, which attests the Tourât that preceded it, and a direction and an admonition to the pious;—that the people of the Gospel might judge according to that which God hath revealed therein, and he that doth not judge according to that which God hath revealed, verily they are the flagitious ones.

And We have revealed unto thee the book in truth, attesting that (*Scripture*) which precedeth it, and a custodian (*or* a witness) thereof. Wherefore judge between them in accordance with that which God hath revealed, and follow not their vain desires (*by swerving*) away from that which hath come unto thee. To every one of you have We given a law and a way; and if God had pleased, He had made you all of one faith;—but (*He hath not done so, in order*) that He might try you in that which He hath given you.

This passage contains the clearest evidence that, according to the Corân, the Scriptures, in current use amongst the Jews and the Christians (عندهم) in Mahomet's time, had been "sent down" or revealed (انزل), had been "given" (اتى), by God himself; that they were, in their then extant form, authentic and genuine, and were to be held an indisputable rule of judgment. The same expressions are used both of the Old and the New Testaments; and it is added with reference to each, "Whoever doth not judge according to that which God hath revealed, *they are the* UNBELIEVERS,—*the* TRANSGRESSORS,—*the* FLAGITIOUS." To add solemnity to the sentence, it is reiterated three times. Scriptures, thus authoritatively set up in the Corân as the absolute test of right and wrong, must needs have been regarded by its author as pure and unadulterated.

The candid Mussulman may easily satisfy himself, (and he ought to spare no labour to satisfy himself,) that the very same Old and New Testaments are now in use amongst the Jews and Christians, as were in use amongst them in the seventh century. Abundant proof will without difficulty be found of

this in manuscripts, translations, commentaries, and quotations, of a date long prior to the time of his prophet. When we call upon him, then, "to judge according to that which God hath revealed," let him beware of disobedience to the command of God; let him take heed lest in rejecting the Jewish and Christian Scriptures, and blaspheming their sacred contents, he should bring upon himself the punishment denounced against the contemnor of the word of God;—and, "refusing to judge according to the Scriptures which God hath revealed," or even to acknowledge them, he incur the doom of "the *unbeliever*" (kâfir, الكافر), of "the *transgressor*" (الظالم), or of "the *flagitious*" (الفاسق), here solemnly pronounced by the Corân.

The Corân, besides attesting the Jewish and Christian Scriptures, is here further declared to be itself their *custodian* or *witness*. "*A custodian over it*, that is, a keeper over the whole of the (sacred) books, such as shall preserve them from change, and witness to their truth and authority" ومهيمنا عليه و رقيبا على سائر الكتب يحفظه عن التغير و يشهد لها بالصحة و الثبات *Baidhâwi*. Where are the books thus preserved in their integrity, watched over, and witnessed to by the Corân, if they be not those same Scriptures, which we now,—as did the Jews and Christians of Mahomet's age,—hold in our hands, and read in our Churches and in our houses, and have done so uninterruptedly ever since the time of Mahomet, and for centuries before?

Note, that the Tourât is in this text again called "*The Book of God*,"—كتاب الله

CXXV.—Sura V., v. 68 سورة المائدة

قل يا اَهل آلكتاب هل تنقمون منا الا اَن آمنا بآلله
و ما اُنزل اِلينا و ما اُنزل من قبل و اَن اَكثركم فاسقون *

Say,—O People of the Book! is there any other cause of your enmity against us, but that we believe in God, and in that which hath been revealed unto us, and in that which hath been revealed from before?—but the most of you are evil doers.

Mahomet and his followers were believers in that Scripture revealed before the Corân. No one therefore can make pretension to be a true disciple of the Prophet now, unless he also "believe in that which hath been revealed from before" the Corân.

CXXVI.—Sura V., v. 74. سورة المائدة

و لو ان اَهل آلكتاب آمنوا و آتقوا لكفرنا عنهم سيآتهم
و لادخلناهم جنات آلنعيم و لو اَنّهم اَقاموا آلتوراة و
آلانجيل و ما اُنزل اِليهم من ربهم لاكلوا من فوقهم و من
تحت اَرجلهم منهم اُمة مُقتصدة و كثير منهم سآء ما
يعملون *

And if the People of the Book believe and fear God, we shall expiate their sins, and introduce them into gardens of delight: and if they set up (*or* observe) the Tourât and the Gospel and that which hath been revealed unto them from their Lord, they shall eat both from above, and from under their feet. Among them there is a righteous people, but evil is that which many of them do.

Note, that the "*setting up*" or "*careful observance of the Tourât and of the Gospel*," as well as of the Corân, by Jews and Christians, is insisted upon in this text as elsewhere. To the Jews and Christians who shall thus carefully maintain the ordinances of the Old and New Testaments, as well as of the Corân, the choicest blessings are here guaranteed:—pardon of sin;—entrance into gardens of delight;—an abundant provision "from above, and from beneath their feet." Some of these Jews and Christians are praised as a "righteous and upright people" (أُمّة مقتصدة). Would not such Jews and Christians act up to the description given of them by the Prophet, and hand down uncorrupted to their posterity those Sacred books by the careful observance of which they had merited so high a distinction and so rich a reward?

Alas! how differently from their Prophet do many of his followers in the present day, speak of these same Scriptures!

CXXVII.—Sura V., v. 77. سورة المائدة

قل يا اَهل آلكتاب لستم علي شي حتي تقيموا
آلتوراة وآلانجيل و ما اُنزل اِليكم من ربكم *

Say :—Oh ye People of the Book! ye are not grounded upon anything, until ye set up (*or* observe) the Tourât and the Gospel, and that which hath been revealed unto you from your Lord.

This passage may have been addressed to the Jews,—as a tradition in Ibn Ishâc's Biography supposes; or, generally, both to Jews and Christians. In either case, its purport is absolute and unconditional in requiring from those addressed, not only the acceptance of the Corân, but the *belief and observance of the Tourât and the Gospel* likewise. It was an indispensable condition that both Jews and Christians should obey the sacred books as preserved amongst them, *i.e.* the Old and New Testaments.

How can it then be held that these have been *superseded* by the Corân? This Sura was given forth several years after the Flight of Mahomet to Medîna, and only a few years before his death, when the teaching of Islâm was complete, or nearly complete. Yet even at this period, Mahomet, through the Corân, tells the Jews and the Christians that they are bound to "set up," that is, observe the Old and New Testaments, as well as the revelation made to himself. "*Ye are grounded upon nothing*," (it is as if he had said), "your foundation is false and insufficient, your religion futile, unless ye observe and follow the preceding Scriptures: your profession is vain, even if ye obey the Corân, so long as the Tourât and the Gospel are not also set up and observed: without these your faith is insufficient."

If the observance of these inspired books is *essential* to the safety of the Jews and Christians,

even (as is plainly alleged in this passage) *in addition to the Corân*, can they without serious risk be set aside by the Mussulman? And how grievously must those have departed from the faith of their prophet, who can not only dispense with Scriptures praised by him as "a light and direction to mankind";—"an enlightenment and guidance and mercy to man";—"a perspicuous book";—"a light, and a guide, and an instruction to the pious";—"a guide, and an admonition to men of understanding hearts";—"the book of God";—"an illumination and admonition to the pious";†—but can even speak evil of them, and blaspheme their inspired teaching?

It may be useful to transcribe here the tradition of Ibn Ishâc as to the occasion on which the text was revealed:—

و من عدوانهم قال و اتي رسول الله رافع ابن حارثه وسلام ابن مشكم و مالك ابن الضيف و رافع ابن حرملة فقالوا يا محمد الست تزعم انك علي ملة ابرهيم و دينه و تومن بما عندنا من التوراة و تشهد انها من الله حق قال بلي ولكنتم احدثتم و جحدتم ما فيها مما أخذ عليكم من الميثاق و كتمتم منها ما أمرتم ان تبينوه الناس

† نورا و هدي للناس — بصائر للناس و هدي و رحمة — كتاب منير نور و هدي و موعظة للمتقين — هدي و ذكري لاولي الالباب — كتاب الله — ضياء و ذكر للمتقين

فبرئت من احداثكم قالوا فاما ناخذ بما في ايدينا فانا
على الحق والهدي و لا نومن بك ولا نتبعك فانزل الله
عز و جل فيهم قل يا اهل الكتاب لستم على شي
حتي .تقيموالتوراة والانجيل الاية

"*The enmity of the Jews.*" Ibn Ishâc relates as follows:—"Râfi son of Hâritha and others, came to Mahomet and said to him:—'O Mahomet! dost thou not claim to be a follower of the religion of Abraham and of his faith, and a believer in the Scripture which we have with us, viz., the Tourât, and dost not thou bear testimony that it is the truth from God?' Mahomet replied:—'Yea, verily; but ye have invented new doctrines, and ye deny that which is therein (*i.e. in your Scripture*) regarding which a covenant hath been taken from you; and ye conceal (or withhold) thereof what ye have been commanded to publish to mankind. Wherefore I am clear from the new matters (or doctrines) ye have devised.' They answered:—'As for us, we hold by that (Scripture) which is in our hands;—we follow the truth and the true direction, and we believe not in thee, and we will not follow thee.' Then the great and glorious God revealed in respect of them the text,—*Oh ye people of the Book! ye are grounded upon nothing until ye observe the Tourât and the Gospel, &c.*"

Mahometan traditions are seldom very certain; but if the above be trustworthy, it shows that Mahomet in the Corân clearly acknowledges the genuineness and authority of the whole Scriptures then in current

use among the Jews, and that his only contention was with their new and false doctrines and traditions, and with their refusal to acknowledge him, and to indicate the supposed passages favourable to his claims in their Scriptures. From the language which he invariably used in this respect, it cannot be doubted that he fully and clearly upheld the inspiration and purity of the Scriptures which they had in their possession, (ماعندهم).

CXXVIII.—Sura V., v. 91. سورة المائدة

لتجدن اشد الناس عداوة للذين آمنوا اليهود والذين
اشركوا و لتجدن اقربهم مودة للذين آمنوا الذين قالوا انا
نصاري ذلك بان منهم قسيسين و رهباناً و انهم لا
يستكبرون * واذا سمعوا ما انزل الي الرسول تري اعينهم
تفيض من الدمع مما عرفوا من الحق يقولون ربنا آمنا
فاكتبنا مع الشاهدين * و مالنا لا نؤمن بالله و ما جاءنا
من الحق و نطمع ان يدخلنا ربنا مع القوم الصالحين *
فاثابهم الله بما قالوا جنات تجري من تحتها الانهار
خالدين فيها و ذلك جزاء المحسنين *

Thou wilt surely find the most bitter amongst mankind in their hatred towards those that believe to be the Jews and the idolaters. And thou wilt surely find the most friendly inclined amongst them towards the believers, to be those

who say, We are Christians. That is because there are amongst them clergy and monks, and they are not arrogant. When they hear that which hath been revealed to the prophet, thou wilt see their eyes flowing with tears because of that which they recognize of the truth. They say, O our Lord! we believe; write us down with the witnesses; and what should hinder us that we should not believe in God, and in that which hath come unto us of the truth? and we desire that our Lord should introduce us amongst the righteous. God hath rewarded them for that which they have said, with gardens through which flow rivulets. They shall be for ever therein and that is the reward of the virtuous.

The Jews were more hostile to Islâm than the Christians. One main reason probably was that, though Mahomet fully acknowledged their Scriptures, yet he as fully acknowledged those of the Christians, and the Divine Mission of Jesus Christ. This further concession neutralized, with the Jews, all the virtue of the former. On the other hand, the Christians were no doubt delighted at finding that Mahomet, in perfect conformity with their own system, acknowledged the whole of the preceding Scriptures and prophets, both their own and those of the Jews. And some of them, believing further in the mission of Mahomet, expressed themselves in the impassioned language of the text.

Remark the favourable terms in which Mahomet speaks of the Christians generally, both here and elsewhere,—even of those not converted to Islâm. Their superior character is here attributed to the clergy and monks, and to the absence of arrogance. *They* are never accused of wresting the Scriptures, or dislocating passages from the context.

CXXIX.—Sura V., v. 119. سورة المائدة

اذ قال آلله يا عيسي آبن مريم آذكر نعمتي عليك
و علي والدتك إذ ايدتك بروح آلقدس تكلم آلناس
في آلمهد و كهلا * و اذ علمتك آلكتاب وآلحكمة و
آلتوراة و آلانجيل و اذ تخلق من آلطين كهيئة آلطير
باذني فتنفخ فيها فتكون طيراً باذني و تبري آلاكمه و آلابرص
باذني و اذ تخرج آلموتي باذني * * * واذ أوحيت
الي آلحواريين ان آمنوا بي و برسولي قالو آمنا و آشهد
باننا مُسلمون *

And (*call to mind*) when God said,—O Jesus, Son of Mary! remember My favour towards thee, and towards thy Mother, when I strengthened thee with the Holy Spirit, that thou shouldest speak unto man, in the cradle, and also in mature age; and I taught thee the Scriptures, and wisdom, and the Tourât, and the Gospel; and when thou madest of clay in the form of a bird by My command, and thou blewest thereupon, and it became a bird by My command; and thou healedst the blind and the leper by My command; and when thou didst raise the dead by My command. * * * And when I spake by inspiration unto the apostles, saying, —Believe in Me, and in My apostle (*i.e. Jesus;*) they said,—We believe; bear witness that we are true believers.

CXXX.—Sura LXVI., v. 13. سورة التحريم

و مريم آبنت عمران آلتي احصنت فرجها فنفخنا فيه من روحنا و صدقت بكلمات ربها و كتبه و كانت من آلقانتين *

And Mary the daughter of Imran, who preserved her virginity; and We breathed into her of Our spirit, and she attested the words of her Lord and His Scriptures, and was amongst the pious.

CXXXI.—Sura IX., v. 113. سورة التوبة

إن آلله آشتري من آلمؤمنين انفسهم و اموالهم بان لهم آلجنة يقاتلون في سبيل آلله فيقتلون و يقتلون وعداً عليه حقاً في آلتوراة وآلانجيل و آلقرآن *

Verily, God hath bought from the believers their selves and their wealth, on the condition of paradise for them, if they fight in the ways of God :—and whether they slay or be slain, the promise of God thereupon is true in the Tourât, and in the Gospel, and in the Corân.

This verse occurs in the last Sura given forth by Mahomet, and at a time when Islâm had by the aid of the sword spread itself over the greater part of Arabia.

Possibly allusion may be made to passages in the Bible where a spiritual conflict, *e.g.*, "the good fight of faith," is spoken of. For the inculcations of the Gospel will be observed by the serious Mussulman

materially to differ in this respect from those of the Corân. The weapons of Christianity are spiritual. Force is not to be used in its propagation. When Jesus stood at the judgment seat of Pilate, he said :— MY KINGDOM IS NOT OF THIS WORLD : IF MY KINGDOM WERE OF THIS WORLD, THEN WOULD MY SERVANTS FIGHT THAT I SHOULD NOT BE DELIVERED TO THE JEWS, BUT NOW IS MY KINGDOM NOT FROM HENCE. This remark is added only to guard the *Mussulman* reader against the possibility of believing that the Gospel in any way countenances fighting or compulsion for the furtherance of religion.

SECTION THIRD.

CONCLUSION.

THE quotations of the Corân are ended. A few remarks are subjoined for the consideration of the earnest and honest Mahometan who studies the Corân as all true Mahometans are bound to do, with diligence and prayer to God :—

سورة المزمل * قم الليل الا قليلا * نصفه او انقص منه قليلا * او زد عليه و رتل القران ترتيلا ان ناشئة الليل هي اشد وطا و اقوم قيلا * الخ

سورة الفتح * تراهم ركعا سجدا يبتغون فضلا من الله و رضوانا سيماهم في وجوههم من اثر السجود ذلك مثلهم في التوراة و مثلهم في الانجيل * الخ

سورة الاعراف * و اذا قري القران فاستمعوا له و انصتوا لعلكم ترحمون * و اذكر ربك في نفسك تضرعا و خيفة و دون الجهر من القول بالغدو و الاصال و لا تكن من الغافلين *

Arise during the night, excepting a small portion thereof;—
A half of it:—or diminish therefrom a little,
Or increase thereupon. And recite the Corân with well-measured recitation.
Verily the hours of the early night are the best for earnest devotion, and distinct utterance.—SURA LXXIII.

Thou mayest see them (the Moslems), bowing down, prostrating themselves, seeking the favour of God and His pleasure. Their signs are in their faces from the marks of their prostration. This is the likeness of them in the Tourât, and the likeness of them in the Gospel.—SURA XLVIII., v. 29.

And when the Corân is read, listen thereunto and keep silence, that ye may obtain mercy. And meditate on thy Lord in thine own soul with humility and awe, and without loudness of speech, in the morning and at eve; and be not amongst the careless.—SURA VII., 203, 204.

For earnest and devout Mahometans of this description, the following observations are meant. I solicit that they may be read with candour, with seriousness, and with prayer.

I.—THE COLLECTION COMPLETE AND IMPARTIAL.

It has been the compiler's object in making this collection, not to search for passages favourable to the Jewish and Christian Scriptures, but simply to bring together all the verses that were found in the Corân to contain any mention whatever of those Scriptures, or any allusion to them. With this view, the writer has carefully gone over the whole Corân repeatedly, and noted down every passage of the

nature alluded to. All have been entered which were perceived to have the smallest bearing on the subject. If any text has been omitted, it has been solely through inadvertence, and from no design of avoiding passages supposed to be unfavourable. The Mussulman, therefore, as well as the Jew and Christian, may accept the collection as an impartial and full exhibition of the testimony borne in the Corân to the Scriptures of the Old and New Testaments.

II.—Existence and Currency of the Old and New Testaments in the time of Mahomet.

No one can read the Corân attentively without being struck by the numerous occasions on which the Scriptures of the Jews and Christians are referred to. They are designated by a great variety of names —*the Book of God*, كتاب الله; *the Word of God*, كلام الله; *the Tourât*, التوراة; *the Gospel*, الانجيل &c.

They are described as Revelations made by God in ages preceding Mahomet, in such expressions as ما انزل الله من قبل—ما بين يديه &c. And they are spoken of throughout the Corân not only as extant in the time of Mahomet, but as in common use amongst the Jews and Christians. This is proved by such phrases as:—"the Scripture *which is with them*," معهم; or "*beside them*," ما عندهم;—"those that read (are in

the habit of reading) the book revealed from before thee," الذين يقرؤن الكتاب من قبلك (Art. XXXIV.); "they (the Jews) read, or *study*, that which is therein; و درسوا ما فيه (Art. LXIII.);—"they hear (are in the habit of hearing) the Word of God," يسمعون كلام الله (Art. LXIX.);—"they peruse (are in the habit of perusing) the Book," هم يتلون الكتاب (Art. LXXX.) So on one occasion (Art. CVII.) Mahomet "summoned the Jews to the Book"—that is, required an *actual reference* to their Scriptures in the presence of both parties, before whom the scroll of the Old Testament was to be produced and read; and on another occasion, they were called upon to bring forward the same Scriptures for the settlement of a disputed question; Art. CXV.

Both Jews and Christians are exhorted to act and to judge in accordance with their Scriptures, implying the existence in current use amongst them of copies of the Scriptures, to which they could without difficulty make reference, in order so to act and judge. They are likewise told that their religion is vain except they "set up," or observe, both the Jewish and the Christian Scriptures, from which the same conclusion may be drawn; for it would have been nugatory to insist upon the observance of Scriptures not easily accessible to the great body of the people professing those religions.

The Scriptures are also very frequently appealed to by Mahomet in evidence of his own claims. He would not have done so, unless they had been extant and in common use at the time.

We are, then, warranted in assuming that the terms which are in the Corân applied to the Jewish Scriptures generally, as "the Book," "the Scriptures," &c. الكتاب — الذكر — الذين اوتوا نصيبا من الكتاب mean the Old Testament as it stood, and was acknowledged by the Jews to be their divine book, in the time of Mahomet. The word, التوراة *the Tourât*, was sometimes used in this wide sense, and sometimes as signifying only the Pentateuch, or the Five books of Moses. So the term الزبور "the Psalms," is confined to the Psalms of David.

In a similar manner, the Scriptures of the Christians, spoken of in the Corân under the general name الانجيل Injîl, "Evangel," or Gospel, must be held to refer to the entire Scripture in common use as a divinely-inspired book amongst the Christians,—that is, to the whole New Testament; which, according to the Corân, was received by Jesus from God, and taught (as we must on this understanding suppose) by him to his disciples.

These inferences are necessarily deducible from the absolute and unqualified manner in which Mahomet refers to the Scriptures as believed in by the Jews and Christians, and as current amongst them.

A belief in the *whole* Scriptures, Jewish and Christian, is frequently required, and those who "believe *in a part, and disbelieve in a part*," are over and again threatened with condign punishment. — *See* Arts. LXIII and CII.

III.—The Corân attests the Inspiration of the Jewish and Christian Scriptures.

The Divine origin of the Jewish and Christian Scriptures, as thus extant and in common use in his day, is throughout the Corân unconditionally attested by Mahomet, in such reiterated and stereotyped phrases, as—مصدقا لما بين يديه &c. Indeed the very object of the Corân is in many places stated to be the attestation of the Scripture revealed aforetime. Thus in a supposed Revelation which is quoted as having been made of old, the prophet that is to arise (Mahomet) is described chiefly as *one who would attest the foregoing Scripture*,—ثم جاءكم رسول مصدق لما معكم Art. CXIII. So also the chief mark by which the Jenii, who had been listening to the Corân, described it to their fellows, was that *it attested the antecedent Revelation:* Art. XVII.

A plenary inspiration is constantly ascribed to the whole of these sacred books. They have been "sent down," or "revealed," نزل;—God revealed the Scripture in "truth," or "with truth," انزل كتابا بالحق;—it has been "given" by God, اوتي—; the prophets who delivered it were "inspired," وحي.

It is repeatedly said, in praise of the Corân (for which the highest degree of inspiration is claimed), that the inspiration of Mahomet is the *same in kind* as that of the former prophets;—Arts. XXII., LX., CIII., and CX.

The Jewish and Christian Scriptures are styled by the same epithets, indicative of a heavenly origin, as the Corân:—"the Book of God," كتاب الله Arts. LXXIX., CVII., and CXXIV.; "the Word of God," كلام الله Art. LXX.;—"Al Furcân" (the discerner between good and evil), الفرقان Arts. XLVIII. and LXVIII.

So also the contents of the Scriptures are cited frequently as containing a divine and decisive authority.

In fine, the testimony to their inspiration is throughout the Corân the fullest and most unequivocal that can be imagined.

IV.—The Jewish and Christian Scriptures raised in the Corân.

The highest value is attributed by the Corân to the Jewish and Christian Scriptures. They are always spoken of with veneration. There is not a single expression regarding them throughout the Corân, but what is dictated by profound respect and reverence.

Their heavenly virtue, and the blessings to be derived from the revelation contained in them, may be gathered from the following sentences belonging to all stages of the ministry of Mahomet.

The Book of Moses is "a Guide and a Mercy," اماما و رحمة Arts. XVI. and XXXI. The writings of the Apostles who preceded Mahomet constitute the

"*perspicuous*," or "*enlightening*" book, كتاب المستبين Art. XII. ; الكتاب المنير Arts. XVIII. and CXIX.

The book inherited by the Children of Israel is "a guide and an admonition to men of understanding heart," هدي و ذكري لاولي الالباب Art. XXV.

The Revelation of Moses is "a light and a direction to mankind," نور و هدي للناس Art. XXXVII.

It is "complete as to whatever is excellent, and an explanation of every question, and a direction and a mercy, that (men) might believe in the meeting of their Lord," تماما علي الذي احسن و تفصيلا لكل شي و هدي و رحمة لعلهم بلقاء ربهم يؤمنون Art. XLI. ; "an enlightenment unto mankind, and a direction, and a mercy, if haply they might be admonished," بصائر للناس و هدي و رحمة لعلهم يتذكرون Art. XLIII.

It is "the Furcân, (or discerner,) a light and an admonition to the pious, those who fear their Lord in secret, and who tremble at the hour of judgment," الفرقان و ضياء و ذكرا للمتقين الذين يخشون ربهم با لغيب و هم من الساعة مشفقون Art. XLVIII.

They who believe in the Scripture revealed aforetime, (ما انزل من قبلك) as well as in the Corân, "these walk according to the direction of their Lord, these are the blessed," اولائك علي هدي من ربهم و اولائك هم المفلحون Art. LXVI.

The Jews had "the testimony of God" with them, شهادة من الله Art. LXXXII.

God "revealed the Tourât and the Gospel aforetime for the guidance of mankind, and He revealed the Furcân (discerner); verily they that reject the Signs (or revelations) of God, to them shall be a fearful punishment," و انزل التوراة و الانجيل من قبل هدي للناس و انزل الفرقان ان الذين كفروا بآيات الله لهم عذاب شديد Art. CV.

"The Gospel, wherein is Guidance and Light, attesting the Tourât that preceded it, and a direction and an admonition to the pious," و الانجيل فيه هدي و نور و مصدقا لما بين يديه من التوراة و هدي و موعظة للمتقين Art. CXXIV.

Thus the Jewish and Christian Scriptures are praised as containing spiritual light and direction for mankind, admonition and exhortation for the pious;—as "a Guide and a Mercy," as an explanation of every matter,—"perfect and complete as to all that is excellent." What higher terms of commendation,—what more powerful incitement to the study and careful observance of the sacred books,—could the Moslems desire than what are thus contained in the Corân?

V.—The Scriptures appealed to, and their Observance inculcated, by Mahomet.

The Jewish and Christian Scriptures are frequently appealed to by Mahomet, and obedience to them is enjoined upon their possessors.

I.—Mahomet very often, in the Corân, refers to those who held the Scriptures in their hands as witnesses in favour of his mission. It is alleged that their Divine books contained evidence in his favour, that their contents corresponded with the Corân, that the honest and enlightened interpreters of their prophecies recognized him and his Revelation, and rejoiced in the recognition.—See Arts. VII., XIII., XV., XXXV., XXXIX., XLV., LIV., LVI., LVII., LXI., LXV., LXXV., and LXXXIV., &c.

II.—The necessity of following, with religious care, the precepts of the whole previous Scripture is solemnly inculcated upon the Jews and Christians: and a belief in the *whole* preceding Scripture is required from all Mussulmans as an indispensable article of faith.

A reward is promised to those who "hold fast the Book"; (يمسكون بالكتاب) which the context shows to be the Old Testament—Art. LXIV.

"Those who reject the book, and that which We have sent Our Messengers with, they shall know;—when the collars shall be on their necks, and the chains by which they shall be dragged into Hell;—then they shall be burned in the Fire"; الذين كذبوا بالكتاب و ما ارسلنا به رسلنا فسوف يعلمون اذ الاغلال في اعناقهم والسلاسل يسحبون في الحميم ثم في النار يسجرون Art. XXVI. He that disbelieves in any of the Books of God "hath wandered into a wide error," قد ضل ضلالا بعيدا Art. CI. The reward of those, who "believe in part of the Book, and reject part

thereof, shall be none other than disgrace in the present life, and on the day of judgment they shall be cast into a more awful torment"; افتؤمنون ببعض الكتاب و تكفرون ببعض فما جزاء من يفعل ذلك عنكم الا خزي في الحيوة الدنيا و يوم القيامة يردون الي اشد العذاب Art. LXXIII. "Verily, they that reject God and His Apostles, and seek to make a distinction between God and His Apostles, and say, *We believe in a part, and we reject a part*, and seek to take a middle path between that,—they are the real infidels (*Kâfirs*,) and We have prepared for the infidels an ignominious punishment." ان الذين يكفرون بالله و رسله يريدون ان يفرقوا بين الله و رسله و يقولون نؤمن ببعض و نكفر ببعض و يريدون ان يتخذو بين ذلك سبيلا اولائك هم الكافرون حقا و اعتدنا للكافرين عذابا مهينا Art. CII.

In one passage the Jews are desired, "to bring hither the Tourât and read it," *in order to the settlement of a disputed point;* قل فاتوا بالتوراة فاتلوها Art. CXV. In another text, it is said that "they were called unto the Book of God, *that it might decide between them*"; يدعون الي كتاب الله ليحكم بينهم Art. CVII.

Jews and Christians are not only commanded to observe the Law and the Gospel, but they are solemnly warned that their faith will be void, that "their religion will not be grounded upon anything, *unless they set up both the Tourât and the Gospel*," لستم علي

Art. CXXVII. Every شي حتي تقيموا التوراة و الانجيل one who judges not in accordance with that which God hath revealed, (including the previous Scripture,) is declared "to be an unbeliever (Kâfir), a transgressor, flagitious," الفاسق الظالم الكافر Art. CXXIV.

III.—Although *observance of the ordinances* of the Jewish and Christian dispensations, as inculcated in the Scriptures of the Old and New Testaments, is enjoined in the Corân upon Jews and Christians only, yet all faithful Mahometans are called upon equally with them to *believe in* those Scriptures;—Arts. XXIV., XXVI., LIX., LXVI., LXXXI., CI., CII., CIII., and CXVIII. The favour of God and a great reward are promised to such as believe in the *complete revelation* of His will, including the writings of the Jewish and Christian prophets and apostles (Arts. XC. and CII.). Those who disbelieve *any part* thereof are declared to be in "a wide error," Art. CI.;—*they* are the real infidels ("Kâfirs"), for whom God hath prepared an ignominious punishment, Arts. CII. and XC.

It does not therefore appear on what grounds the Jewish and Christian Scriptures can be neglected,—much less cast aside and rejected,—by the true Mussulman but (on the showing of the Corân itself) at the peril of his safety.

Let it be carefully noted that the sacred books, the belief in which is required of all Mussulmans, are those same Scriptures of the Old and New Testaments which were universally acknowledged by the Jews and Christians of Mahomet's day to be divinely inspired. It could have been no *different* Tourât or Gospel to

which allusion is so constantly made in the Corân. Mecca and Medîna were not situated in a corner of the world where other Scriptures than those commonly in use elsewhere could have been intended. Jews and Christians inhabited various parts of Arabia, as Yemen, Najrân, Tayma, Dûma, &c., and from all quarters they resorted yearly to the fairs at Ocâtz, Mujanna, Dzul-Majâz, &c. Mercantile journeys were made from Mecca frequently to Syria, Yemen, and Abyssinia, where Christianity was established and Judaism known. Some Arabs even reached the courts of the Kaiser and the Chosroes. Shortly before the assumption of the prophetic office by Mahomet, Othmân-ibn-Huweirith, a citizen of Mecca, repaired to Constantinople, from whence he returned a baptized Christian. The Christian courts of Hîra, and of the Ghassânide dynasty, both adjoining Arabia on the north, were frequented by the Arabs. Mahomet himself had been twice to Syria. Above a hundred of his followers found a safe and hospitable refuge at the Christian court of the Abyssinian Negûs (Najâshy), both before and after the Hejira. Mahomet had Jewish and Christian adherents at Medîna, among the converts to Islâm. In the 6th year of the Hejira, embassies were despatched by Mahomet to the Roman and Persian courts, to Abyssinia and Egypt, to the Ghassânide prince, and to other Christian chiefs.

There was thus no want of communication between Mahomet and the Jews and Christians *of every quarter of the civilised world.* When, therefore, he speaks of "the Book" or "the Scriptures" which the Jews and

Christians were in the habit of reading, the precepts of which they were religiously to observe, and by the judgments of which they were always to be guided, he means, and cannot but mean, the Old and the New Testaments preserved amongst the whole body of the Jews and Christians, read in their Churches, Synagogues, and Monasteries, and studied in their private houses.

VI.—Imputations against the Jews.

The Jews are frequently accused in the Corân of being a rebellious and stiff-necked people as their fathers had been, and of perverting the meaning of their sacred books.

When Mahomet went to Medîna, he expected to find the Jews, who resided in considerable numbers in the neighbourhood, favourable to his cause; and he entered into a close treaty with them, a copy of which, or at least the substance of it, is recorded in the histories of his life. But the Jews, finding that Mahomet believed in the Messiahship of Jesus, and in other doctrines diametrically opposed to their own faith, became hostile to his cause, and refused to acknowledge that there was any prophecy whatever in their Scriptures that applied to him. They held that their Messiah was to be of *Jewish*, and not of Ishmaelite descent; and they utterly rejected the Arabian prophet. Thus a deadly enmity grew up between them. Mahomet caused several of his bitterest opponents to be assassinated. At last he openly warred against them, expatriated two whole tribes, the Bani Nadhîr and Bani Caynocâa, and having slain all the males

of a third tribe, the Bani Coreitza (from 600 to 800 in number), made their women and children captives.

Before their mouths were thus stopped by the sword, the Jews attempted to combat Mahomet in argument, and they brought forward passages of Scripture in support of their position. But Mahomet did not admit that his opponents were sincere and honest in argument. He accused them of perverting the sense of their Scriptures and of not properly understanding their purport. He compared them to an ass laden with a burden of precious books;—charged with a store of divine knowledge, but not a whit the wiser for it.—Art. XCIII. Stupid and blinded by ignorance and prejudice, they could not recognize the truth revealed in their Scripture. The imputation does not materially differ from that which has for eighteen centuries been made by Christians against the Jews. Both believe equally in the Old Testament, but they differ widely as to its interpretation.

Mahomet charged the Jews of Medîna with bringing separate passages from their Scriptures, presenting them without their context or in connection with a wrong context, and with thus distorting the true sense.—Arts. LXIX., XCVI., CXXII., and CXXIII. They are alleged to have applied to Mahomet expressions having a double and offensive meaning.—Art. CXI. They produced as having divine authority passages of human origin,—probably their rabbinical or traditional writings.—Arts. LXXII. and CXI. They are accused of concealing texts or prophecies favourable to Mahomet and his claims, or rather of not unfolding them, "though God had made them

enter into a covenant that they should publish them to mankind."

Further than this we do not find that Mahomet accused even his enemies the Jews of Medîna. The inference that by "concealing" is intended the excision or erasure of passages from their manuscripts, is altogether groundless.

As to altering or corrupting their copies of the sacred Scriptures, there is not a single verse which, fairly construed, bears out the charge. Even if any passage could be so forced, the whole tenor of the Corân, and its plain testimony from first to last in favour of the genuineness and authority of the Jewish as well as of the Christian Scriptures, would prove that such meaning was not that which Mahomet intended.

Would the Prophet have appealed to a *corrupted* Tourât? Would he have constantly attested the truth of an *interpolated* Law? Would he have commanded that disputes amongst the Jews should be adjusted by an obsolete and adulterated Revelation; or have summoned them to produce the roll of a doubtful Scripture, and to read therefrom in order that a difference between themselves and him should thus be finally adjudicated? Would he have solemnly inculcated the observance of a falsified Text; or have said of any other than a genuine Book, that the faith of the Jews was futile unless they "set up" that book and observed its precepts?

It is further to be well observed that the imputations contained in the Corân (whatever their nature) are from first to last *confined to the Jews.* There is not a

passage in the whole Corân which could, by any possible construction, cast the slightest suspicion upon Christians of tampering either with their Gospel or with their copies of the Jewish Scripture. The utmost charge brought against them is that they had "forgotten a part of that whereby they were admonished," *i.e.*, fallen into erroneous doctrines and practices.—Art. CXXII.

Now supposing for a moment that the Old Testament had been interpolated by the enemies of Mahomet, and that they had even extended their attempts to the New Testament, would not some of the *good* Jews and Christians have preserved and multiplied copies of the uncorrupted Scriptures? Those Scriptures were constantly appealed to by Mahomet; they contained, as he alleged, valuable testimony in favour of the Corân, his Mission, and Islâm. Even when wielding the sword and supported by victorious armies, the followers of Mahomet would hardly neglect so reasonable and so convincing a mode of gaining over the Jews and Christians as that of pointing out to them the evidence for Islâm recorded in their own uncorrupted Scriptures. The early Mahometans surely would not dispense with such useful proof of the claims of their Prophet. Besides, for the new converts from among the Jews and Christians, the preservation of the pure and uncorrupted text of the Old and New Testaments would be not only desirable but necessary. They were commanded by the Prophet to believe in, to observe, and to judge by those Scriptures; and in doing so, they were promised "a double portion of Mercy" and special "light." Surely if these had any

doubt that their unconverted brethren would falsify their Scriptures, they would have sought to retain faithful copies, not only for their own use, but for the satisfaction and teaching also of their children; just as the Christians preserve and teach the Jewish Scriptures, pointing out and inculcating the force of the prophecies of Christ contained therein, even so might we not have expected the Mahometan converts from Judaism and Christianity to cherish and preserve their former Scriptures?

That there existed such honest and faithful Jewish and Christian converts cannot be doubted by the Mahometan enquirer. "And of the people of Moses, there is a party that directeth with truth, and acteth justly thereby."—Art. LXII. "Amongst the people of the Book, there is an upright race, that read the Signs (or Revelations) of God in the night season, and they bow down worshipping, and command that which is honest, and dissuade from that which is wicked, and hasten forward in good works; these are the virtuous."—Art. CXVII. "Among them is a right eous people," قوم مُقتصدة Art. CXXVI. See also Arts. XCI., XCVIII., and CXXI. Had *these* any interest in falsifying the sacred Scriptures? On the contrary, had they not every interest in preserving them uncorrupted? And even if there had been any sinister inducements, would not their "justice," "uprightness," "honesty," and devotion to God, have prevented the thought of such wickedness from ever entering their hearts? Where then are the uncorrupted copies preserved by these virtuous and faithful Jews and Chris-

tians? Had there existed the slightest suspicion that the sacred Scriptures were anywhere being tampered with, uncorrupted copies would surely have been preserved by *them*. The fact is that the assumption is throughout baseless. There never was such a suspicion. Mahomet certainly never entertained it; and as little did his immediate followers. Any imputation against the Jews and Christians of attempting to corrupt their Scriptures was not even thought of for many years afterwards;—not, indeed, until the Mahometan doctors, finding the Corân to differ from those Scriptures, betook themselves to this most groundless assumption as the simplest mode of escaping the difficulty.

Again, the supposition of such imputation (assumed for the sake of argument) cannot at the most be extended beyond *the Jews of Medîna*. It was they alone who were inimical to Mahomet; to them only the assertions in the Corân apply. But the Jewish and Christian Scriptures,—attested as they are in every part of the Corân,—were in the hands of millions, other than Jews, throughout the Roman and Persian empires; in the kingdoms of Abyssinia, Hîra, Armenia, Egypt, the Ghassânide dynasty in Syria, &c. The accusation or suspicion of inimical tampering, let it be pressed never so unfairly, cannot by any means reach these multitudes not only of Jews, but of Christians beyond Arabia.

Again, within two years of the death of Mahomet, the Mussulman armies had overrun Syria, the birthplace of Judaism and Christianity, which contained innumerable copies of the Old and New Testaments in the churches, synagogues, monasteries, and private

houses. In a few more years the Mahometans had Egypt in their possession, and shortly after the whole northern coast of Africa,—countries that were likewise filled with Christians, Monasteries, and Churches. Is it conceivable that,—with the supreme power in their hands, with Jews and Christians daily gained over at the point of the sword, with cities, towns, and monasteries in their possession, and endless copies of the Scriptures thus at their disposal,—the Moslems would have lost the opportunity of securing correct manuscripts of the Old and New Testaments, and of thus adding to the proofs of their Prophet's mission; —if, indeed, the slightest suspicion had crossed their minds that anywhere the Scriptures had been tampered with, or if in reality those Scriptures had (as the modern doctors of Islâm would have us believe) contained any testimony to the mission of their Prophet not now to be found in them? The absence of any such attempt is satisfactory proof that the suspicion of unfair dealing never did exist.

There can therefore be no escape, to the honest believer in the Corân, from the conclusion that the Jewish and Christian Scriptures, as current *throughout Christendom* in the days of Mahomet, were the genuine and uncorrupted word of God.

VII.—The Scriptures of the Time of Mahomet the same as those now extant.

It does not belong to the present task to proceed to the proof that the Scriptures of the time of Maho-

met's ministry, A.D. 610–632, were the identical Scriptures now in the hands of Jews and Christians. But, for the benefit of the honest and enquiring Mussulman, the following points may be briefly indicated for his further investigation.

There are now extant *Manuscripts* of an earlier date than the era above-mentioned, and open to the most scrupulous examination of any enquirer. There are *Versions* of the Old and New Testaments, translated before the period in question. The Septuagint translation of the Old Testament was executed prior to the Christian era. There are still remains of the Octapla of Origen, drawn up four centuries before Mahomet, in which the various versions of the Old Testament were compared in parallel columns. Of the New Testament there are the Latin, Syriac, Coptic, and Armenian versions, made long anterior to Mahomet, by a reference to which the Mussulman investigator will be able to satisfy himself that there have been no alterations in the original text since the time of his Prophet.

Lastly, there are *quotations* from the sacred Scriptures, and innumerable *references* to them, contained in the Jewish and Christian writers of ages far earlier than Mahomet. Justin Martyr, Irenæus, Clemens, Tertullian, Origen, Cyprian, Eusebius, Chrysostom, Gregory, Basil, Ambrose, Jerome, Augustine, and many others may be with this view readily consulted by any Mahometan, if he will only take the trouble to learn the Greek and Latin tongues. This species of coincident proof is the strongest that can be imagined.

It is no reply to this line of argument to say that in the manuscripts of the Scriptures there now exist various readings, discrepancies, and passages asserted by the Mahometans (as those regarding the divine Sonship and the death of Jesus) to be inconsistent with a true Revelation. By examining the ancient Manuscripts, the versions and quotations above referred to, they will find that various readings, supposed discrepancies, and passages affirming the death of Christ and confirming the doctrine of the Trinity, existed, just as they now exist, in the Scriptures current in the time of Mahomet and for centuries before,—in those very Scriptures, namely, of which Mahomet in the Corân so constantly and unconditionally asserts the truth. The true Mussulman has, therefore, no option but to accept, and believe in, those Scriptures just as they stand.

VIII.—Belief in, and Examination of, the Scriptures incumbent on all Mahometans.

Such being the case, the sincere and honest Mussulman is earnestly invited to examine the subject, and to satisfy himself, as he may easily do, that the Bible of the present day is the Bible of the days of Mahomet. He is called upon to revere and honour that sacred Book, even as his Master so uniformly and so unequivocally professed to honour it. He is called upon to believe in it as the inspired word of God, in order that he may obtain the "reward" (اجورهم) promised to the faithful believers.

He is cautioned against the neglect or disbelief of it, lest he incur the "ignominious punishment (عذابا مُهينا) which God hath prepared for the unbelievers," for them "that believe in a part and reject a part" of God's word.—Art. CII. He is warned against refusing to acknowledge that "perspicuous Book," which is "a light to lighten mankind, a guide and a direction, an admonition to the pious,—to them that fear the Lord in secret and tremble at the hour of judgment";—that Revelation which is "complete as to whatever is excellent, and an explanation of every matter, and a mercy, that men may believe in the meeting of their Lord"; for if he does thus reject it, according to the verdict of his own Prophet, "verily he hath wandered into a wide and fatal error," قد ضل ضلالا بعيدا. Above all let him beware of blaspheming (like some of the degenerate Mussulmans of the present day) that holy Book, and of thus sealing his doom as "a transgressing and flagitious Unbeliever."—Art. CXXIV.

What fearful audacity is displayed by some of the modern Mahometans (unworthy disciples in this respect of their Prophet!) who ignorantly and blasphemously speak against "the Book which God hath sent down," the holy "Forcân," "the Word of God"!

As for ourselves, the People of the Book, it is only in conformity with the express inculcation of the Prophet of Islâm, that we observe, and hold by, both the Law and the Gospel (Art. CXXVII.); and that, in accordance with his challenge, we examine those

Scriptures to which he appealed before the people of Arabia as his witness, to see whether or no they bear testimony to his mission. And it is the sacred duty of every Mussulman, in order that he may guard against the possibility of fatal deception, to do the same.

Lastly; all honest Moslems are called on to believe, for they cannot consistently disbelieve, that these Scriptures are the inspired "Word of God" (كلام الله) "that they are a light to lighten Mankind," (نورا و هدي للناس) "an illumination and admonition to the Pious" (ضياء وذكرا للمتقين); in fine, that they are calculated to lead those that follow their precepts into the way of peace, and make them wise unto salvation. Why, then, will they neglect so precious a source of spiritual benefit as (the Corân itself being judge) exists in the Old and New Testaments, and shut themselves out from their illumination? Let them search the Scriptures diligently, and they will find the whole tenor of those sacred Books to be "that God is in Christ reconciling the world unto Himself";—that Jesus is "the Way, the Truth, and the Life"; "This is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent."

THE END.

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